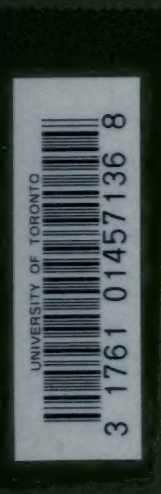
MOUNTAIN PATHWAYS

BY

HECTOR WAYLEN



PRESENTED
TO
THE UNIVERSITY OF TORONTO
BY
Hector Langlois

Mountain Pathways

Mountain Pathways

A Study in the Ethics of the Sermon on the Mount

TOGETHER WITH

A REVISED TRANSLATION AND CRITICAL NOTES

BY

HECTOR WAYLEN.

WITH

AN INTRODUCTION

BY

F. C. BURKITT, M.A., D.D.,
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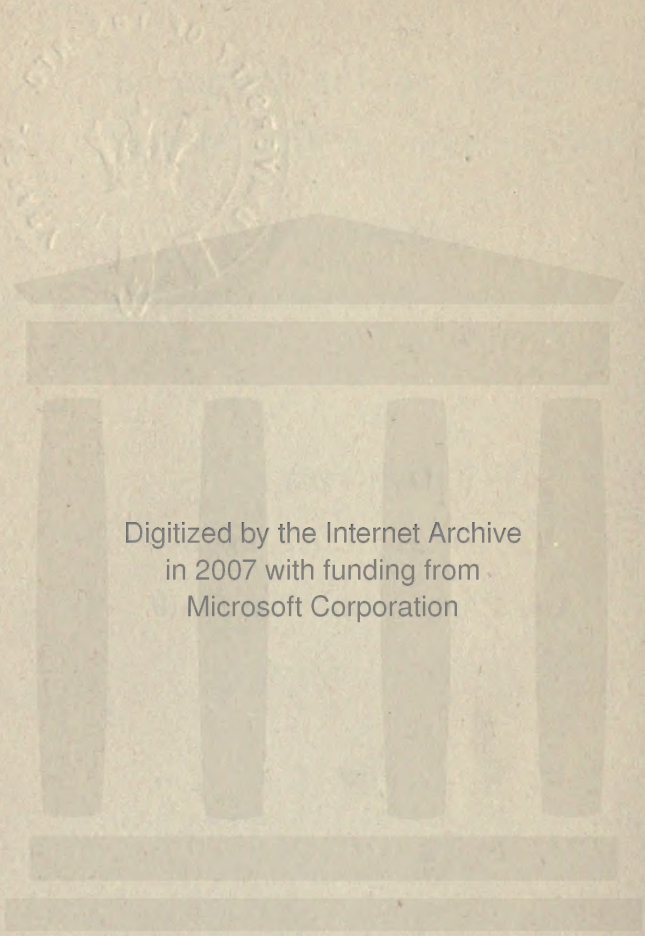

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Dedicated

To all who Love Truth

And Endeavour to do Good.

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INTRODUCTORY LETTER BY PROF. F. C. BURKITT, M.A., D.D.

March, 1909.

DEAR MR. WAYLEN,

You have asked me to say a word of good speed to your "Mountain Pathways," but how am I to say it without becoming a critic? 'Judge not,' we read, 'that ye be not judged,' and the main part of your work lies in a sphere in which I am not prepared to be criticised, and with regard to which, therefore, I do not intend to be a critic. But I can and do wish well to your little book, because in one important point it is an attempt to start prepared. Your interest lies in that wonderful borderland which has ethics on the one side, and the psychic influence of living beings on the other, but nevertheless you do not despise the preparatory work of the grammarian and the scholar. Every authority has power in its proper sphere, and for the 'spiritual' interpreter to neglect the real and preliminary claims of technical learning is to plunge not into the free Empyræan, but into Chaos.

There are really two ways of studying the Gospel, each of them necessary, and each, as we may believe, tending ultimately to the same result; but the course they take is different. You may call them Historical and Spiritual, Exegetical and Homiletical; you may study the Gospel in the light of the Past, or in the light of the Present. It is the business of the student at the University to try to realise the Christian movement in its historical setting. His first duty to the Gospel is not to obey it, or to be profited from it, but to understand it. Indeed the 'Gospel' is itself to him the result of criticism, rather than the starting point. He has to reconstruct for himself the Figure of our Lord and His Message, against the back-

ground of His contemporaries and their thoughts, their hopes and fears. He has to discover by criticism, that is by scientific study, the genuine words and the historical acts of his Master, and then to consider them, not in order to ascertain what message they may have for himself, but what message they had for the Jewish people in the first century of our era.

This is a difficult and noble study. It practically amounts to an act of Resuscitation, the raising again of an age that is past and gone. Those who engage in it may well feel themselves blessed, if they are permitted to restore any portion, any element, of the buried world which they are striving to bring to light. But, on the other hand, every discovery is permanent. The Past does not change: it only disappears from our view. When we have learnt to understand what the Gospel was in relation to the age in which it has announced, the picture remains before us always.

The other way of studying the Gospel is to consider what it still means for us at the present day, what it means in the light of modern conditions, what it means apart from the special conditions of the first century A.D. And here we have a moving picture: the Gospel from this point of view has a different aspect for almost every different individual. The Gospel is differently lighted up in each case by the different quality of the inner light which the individual casts upon it.

But this does not mean that the Gospel is anything that the individual may choose to make of it. The inner light is not enough by itself: it is necessary to take some account of the work of those who study the Gospel from the purely Historical and external point of view. And this, it seems to me, is part of the message you have for those to whom your 'Mountain Pathways' will appeal. You have avowed your faith in the inner light, you are not ashamed to confess experiences of that order of things which is popularly called 'psychic.' But at the same time you

have done your best to avail yourself of the labours of scholars, labours which are too often rejected by the illuminated as 'unspiritual.' It is this combination of spirit and rule, this willingness to accept guidance, which is 'meek,' and according to the words of the Psalmist of old, endorsed by our Lord, it is the meek for whom the inheritance is destined.

Yours faithfully,

F. C. Burkitt.

PREFACE.

THE most important thing in human life is to learn to trust in God. From this principle alone can we rightly approach all problems relating to Conduct in the affairs of life. Such problems have engaged the attention of the greatest minds in all ages of the world's history, but of all the teachings which have been set forth upon the subject, none stand higher than the teachings of Jesus. Carried out by mankind, the world would be a Paradise, and meanwhile they point out the true path for each individual soul.

But can they be carried out literally? That is a question which presents itself to the minds of many, especially in the early days of their Christian experience, and before they have schooled themselves into acquiescence with current views upon the subject. Too often are the teachings dismissed as "counsels of perfection" quite out of the sphere of practical politics, and especially is this the case with regard to the teachings of the Sermon on the Mount.

It was therefore with a desire (1) to ascertain more exactly what these teachings really were, and (2) to produce a more correct translation than had hitherto been set forth, that the present work was undertaken.

The Sermon on the Mount has been justly prized not only for its great beauty of speech, but as the record of a discourse in which we seem to have an epitome of the moral teaching of Jesus, set forth with logical sequence, and bearing in every Saying, the stamp of a commanding personality. It forms a new Code of Ethics, analagous to that which had been given by Moses "to the people of old." It is, in fact, what we should call in our day, the Manifesto of a new leader of men, and from this unique position the words and thoughts would strike deeply into

the hearts and minds of all who heard them. The fullest record of these "Sayings" is given in the Gospel of Matthew, while portions of them, or the same thoughts repeated upon other occasions, are to be found in Mark and Luke.

In writing the notes which will be found in connection with the text, a certain amount of linguistic criticism has been unavoidable, but I have endeavoured to present it in a form which will be accessible to the "general reader," as well as to the student of Biblical criticism. Various subjects requiring more detailed exposition than was convenient in the notes, have been dealt with in a series of introductory chapters, and as in these days, when the investigations of critics have cast doubt upon many things which our forefathers were wont to accept without hesitation, we naturally ask, "What language did Jesus speak, and to what extent can we rely upon the record of his words?,"—we shall first consider the question of accuracy in the text, before we examine the teachings themselves.

The writer would be glad to receive criticisms and suggestions with regard to the problems discussed in these pages, if readers will write to him, c/o The Publisher.

HECTOR WAYLEN.

I.

IN WHAT LANGUAGE DID JESUS SPEAK?

When the Children of Israel settled in Palestine they very largely adopted the language of the Canaanites whom they had conquered, but did not by any means exterminate. The resulting language was Hebrew, and in this the greater part of the Old Testament was written. But the Babylonian captivity brought about a great change. Although still spoken in the time of Ezra, the common people were rapidly forgetting Hebrew, and using instead the language spoken by Syrian peoples living to the East between Palestine and the Euphrates, and this language with its different dialects, was the "Aramaic." Hence the language in which Jesus and his disciples spoke was Galilean Aramaic, an Aramaic dialect characterised by strongly marked provincialisms, which caused Galileans to be easily recognised. Thus, at the trial of Jesus, bystanders were saying to Peter: "Truly thou art from among them; for thou art a Galilean also" . . . . "thy very speech maketh thee manifest" (Mk. 14^{70}, and Mt. 26^{73}). Of this dialect little is known, but the nearest to it is probably the Aramaic of the Palestinian Talmud.

Now it was "the common people" who heard Jesus "gladly," and it can be shown that Christianity spread first mainly among the poorer classes of society. Naturally then, the words of Jesus would be first written down in the language in which they had been spoken. That the first Christian writings were of the nature of "memorabilia" there can be little doubt. Just as our first impulse, after hearing an interesting lecture, is to write down a few notes of the ideas which were most striking; so, not many years after the passing away of Jesus, and the first preaching by the apostles round about Jerusalem, a need

was felt for some record of his teachings, and such a record was probably written in Aramaic.

It is remarkable how few direct quotations from the words of Jesus are made by Paul. But in 1 Tim. 6^3, he speaks of " the healthful words of our Lord Jesus Christ," by which phrase it is just possible that he refers to some record of " Sayings." Justin Martyr, however, mentions the " Logia " of our Saviour; and Papias, as quoted by Eusebius, states that Matthew compiled a record of " Sayings " :—" *Ta Logia*," in " the Hebrew " (by which he probably meant Aramaic), and that from this document other Gospels were subsequently composed. The discovery of " Sayings " at Oxyrhynchus, in 1897, is another proof that such compilations existed, and documents of this kind were almost certainly used in the formation of the Gospels which have come down to us. It is possible that the " Sermon on the Mount " may have been one of these early writings.

Without discussing at present the question of an inspirational influence which, as it was promised, would bring all things to the minds of the disciples; it may be pointed out that there is no need for us to assume that none of the disciples were acquainted with writing at the time when they were first called. Matthew sat at " the receipt of custom." He was what we should call an exciseman. It was his business to examine goods which passed along the highroads, and he would probably be a man of moderate education. Is it impossible that he may have preserved some notes of " Sayings " from a very early date?

Be that as it may, the years passed by, and as Christianity spread into Syriac, Latin, and Greek-speaking communities, more detailed records were naturally in request. Thus the formation of Gospels (probably about 65 A.D. to 110 A.D.) succeeded to the compilation of " Sayings."

At precisely what date any particular Gospel was first

written cannot as yet be ascertained. Matthew's may be as early as 70 A.D. The Gospel of Mark is pretty certainly the earliest of the four. Some critics think it probable that both of these were first written in Aramaic, translations being made into Greek, and, later on, from Greek into Syriac.

Syriac was the Aramaic or Syro-Chaldean dialect used at Edessa, and the region of which that city was the capital. Though not identical with Galilean Aramaic, it was very similar. Josephus states that "the Jews could understand the Syrians," presumably then the Syrians could understand the Jews, and we find that certain words used by Jesus upon memorable occasions, such as "*Talitha cumi*," and "*Eli Eli lema sabachthani*," are quoted in the Syriac versions without any translation being given in explanation of their meaning, for the simple reason that they would be understood by Syrian readers.

On the whole, later criticism of the New Testament tends to show that we possess these writings very much as they were first written, and that they were composed at earlier dates than some of the critics of the first half of the 19th century supposed. But exactly how far we have the very words of Jesus, even in the Sermon on the Mount, it is impossible to say. At the same time there can be no doubt that these Sayings represent the actual teaching of Jesus.

The Greek of the New Testament was a popular form of the Greek language as spoken in many parts of the Roman Empire at the time when the Gospels were written. Even in Rome there were many who spoke Greek in those days. At the same time, the Greek of the New Testament writings was strongly influenced by that of the Septuagint, and many of the Old Testament quotations in the Gospels were taken directly from that source.

Of existing Greek manuscripts, the oldest belong to the 4th and 5th centuries. These, together with other MSS. of later date, and earlier quotations in the writings of the

"Fathers," have been the subject of much critical research. The reader who desires to acquaint himself further with the subject is referred to the works of Tischendorf, Westcott and Hort, and other critics of the New Testament.

Of Syriac versions, the earliest is probably that known as the "Gospel of the Separated" (Evangelion-da-Mepharreshê). This is preserved in two surviving MSS., viz.: the codex discovered by Mr. Cureton in 1842, and the Sinai Palimpsest found in a monastery by Mrs. A. S. Lewis in 1892. The most widely known Syriac version was the "Peshittâ" (meaning "simple," "lucid") a revision made at about the beginning of the 5th century. Modern study of the text of the Peshittâ shows that it has remained very much as in its earliest form.

In common tradition the Greek text is regarded as the original, and therefore the most reliable, but in this connection we must recollect that the Old Syriac must represent a Greek text older than any of the great MSS. upon which our current versions are chiefly based. Old Syriac versions existed in the 2nd century, and there are critics who regard the Old Latin and the Old Syriac as often more correct than the "great uncials" of the 4th century, and onwards.

From the standpoint of a student of the spiritual teachings of Jesus, I cannot help feeling that the critical methods adopted by Westcott and Hort were sometimes of a mechanical nature. "Internal evidence" should have greater weight than is often given to it. When Jerome revised the Latin version in 384 A.D. he stated in his address to the Pope that there were "as many different readings as different codices." It is clear from this, not to speak of other facts, that variations existed from very early times, nor can we determine whether a wrong variant was copied more often than a right one. To the Apostolic Age,—the period of the "gifts of the Spirit,"—succeeded the long era of reliance upon tradition, and the develop-

ment of theological creeds. One would like to enquire if a particular copyist or translator fully understood the spiritual meaning of what he was copying or translating.

Taking the oldest manuscripts we have, they are but copies of copies. An absolutely pure text is, as yet, a vain hope.

In the following translation of the text of the "Sermon on the Mount," I have mainly followed the revised Greek of Westcott and Hort, but have introduced several readings as we find them in Prof. Burkitt's excellent translation from the Old Syriac,—the "Evangelion Da-Mepharreshê," or "Gospel of the Separated," *i.e.*, the translation of the four Gospels which superseded the Harmony of Tatian, in the early Syrian churches. Such readings being always referred to in the notes.

Syriac readings are often manifestly better than those of the "received" Greek, and in the opinion of the present writer, they merit greater respect than has hitherto been accorded to them. Besides this, the fact that Syriac is closely allied to Aramaic, and that the original Sayings of Jesus may therefore have been more exactly reproduced in them, adds much to the interest attaching to Syriac versions.

Independently of the question of emendations from the Syriac, there is still much scope for revision in the translation of the Greek. If the whole Bible were properly translated, I believe it would simply glow with light! Such versions as the "Authorised" and "Revised," with which we are most familiar, are more or less a compromise not merely between the personal views of the translators, but between the text, and the average state of religious knowledge among the people at the time when the translation is made. In a materialistic age, psychical allusions are often obscured by a phraseology which drags them down to the dreary dead level of an epoch of agnosticism. Nay, more,—want of personal experience in the lives of professing Christians, together with far too

much reliance upon outward forms, church-organisations, and clerical ministrations, has for many a long century produced a tendency to soften down and take the keen edge off even many of the simplest Sayings in the New Testament. To give an instance of what I mean: we are so accustomed to the wording of Mt. 11^{28}, in a translation which has comforted many hearts and brought tears to many eyes, that it seems hard to alter it,—and yet, as we have it,—the Saying has lost point and precision.

Jesus had just been speaking of cities which repented not by reason of their impurity and pride. Evil passions are hard taskmasters. The world's yoke is ignoble as well as grievous, and in the end it profiteth nothing. Addressing, then, all those who toil in the service of the world, and who are bound down by the burden of sin, our Lord continued, saying:—"Come unto me, all ye toilers and bearers of heavy burdens, and I will make [your toil] to cease. Take my yoke upon you, and learn of me! for I am meek and lowly in heart, and ye shall find relief in your souls. For my yoke is worthy and my burden is light."

The Greek word *anapausis* means *a causing to cease from a thing*, hence often rest, or *recreation*. To the Christian it may mean a higher form of work. It may be questioned whether this yoke *is* always "easy,"—at any rate when first we take it up! In Wickliff's version the passage reads: "my yoke is *sweet*," which is also the rendering of the Douai Bible. Professor Burkitt gives "gentle" as the translation of the Syriac. But if the Greek word *chrēstos* most truly represents the original, the the meaning is really, gracious, benignant, or profitable. In Lk. 6^{35}, God is said to be "gracious (*chrēstos*) to the unthankful," and in classic Greek writings the word is used as the opposite of worthless or depraved.

If now, in conclusion, we ask, to whom was the Sermon on the mount addressed? I think the answer can be easily given. Jesus had left the crowds which were following

him and began to ascend the slopes of a mountain. Those who were desirous of hearing him further still followed on. Similar Sayings, as recorded by Luke, were delivered to "a great crowd of his disciples," so that when "the disciples" are spoken of, many more than "the twelve" are often implied. This *Discourse upon Right Conduct*, was, in fact, addressed to all those who were willing to follow in the footsteps of the Master. He himself was "an example" to us (Jn. 13^{15}) and he carried out, to the letter, his own teachings.

Shall we, too, mingle with those eager listening groups, and follow the Teacher up those Mountain Pathways?

II.

WHO ARE "THE MEEK"?

It is a remarkable feature in what are commonly known as the "beatitudes," that Jesus selects as the characteristics of the new order of men who are to form his Kingdom, just those classes of people who are discounted in the ordinary estimate of life,—just those who may be carelessly brushed aside as of little account in the world. Indeed it was not without reason that the apostles were accused of turning the world "upside down" (Acts 17^{6}). The first would be last, and the last would be first.

It is important however that we should understand exactly what these characteristics really are, and in the text of Mt. 5^{5}, I have translated the Greek word *praos* by "gentle," as being the best simple English word which would answer the purpose. "Meek" is open to objection, because in the popular mind, to-day, it suggests the idea of a mild inoffensive young man, timid, and lacking in wit.

In this beatitude our Lord is quoting words from the eleventh verse of the 37th Psalm, "The meek shall inherit the Earth," and if we wish to understand the true meaning of the whole passage, we shall do well to enquire as to the relation in which the word, commonly rendered "meek," is used in the Old Testament.

Now the Greek word *praos* means essentially the opposite of passionate or violent, and it is therefore translated by such words as mild, gentle, or tranquil. It also implied the idea of being disciplined or restrained, for a tamed horse was said to be "*praos*." In the Septuagint this word replaces the Hebrew *anav*, and taking our familiar versions of the Old Testament, and turning to Numbers 12^{3}, we read, "Now the man Moses was very

meek (*anav*) above all the men that were upon the face of the earth." The occasion was that upon which Miriam and Aaron spoke against Moses, being envious of his power. But Moses was exceedingly patient and long-suffering, not given to resentment, not self-willed, but capable of being led and taught by God.

The point to observe is that the "meek," are not "gentle" because they are without nerve and resisting power, but because they have learned to control themselves; they have mastered their passions, and are therefore not easily drawn aside, but able to possess their souls in peace, and to "wait upon the Lord." Not being given to violence, they are calm and gentle, but theirs is a gentleness which is allied to strength of character.

To take an example nearer our own time. George Fox, under whose leadership the Society of Friends came into existence, was eminently "meek." During one of his long imprisonments, the soldiers did their utmost to make him fight, but he put his hands in his pockets and offered his cheeks to be smitten, if they so willed, and when at last he was set free, the soldiers confessed, "he was as stiff as a tree, and as pure as a bell, we could never bow him." As described by his friend William Penn, he was "a discerner of other's spirits, and very much a master of his own."

"The life of the whole body is a tranquil mind," Prov. 14^{30}. As the calm surface of a lake reflects the stars of heaven, so may the tranquil mind be receptive of heavenly truths. But when the waters are agitated by the tempest, the image is lost, and so also when we suffer ourselves to be distracted by angry passions, prejudice and error hold the field, and we lose sight of sweet reasonableness and truth. It is therefore said in Ps. 25^{9}, that "The meek will He guide in judgment, and the meek will He teach His way." Inner tranquility and self-control are absolutely necessary if we are to "grow in favour," and be inspired and guided through the journey of life; for when

we yield to anger, guardian angels cannot remain near us, and the "Evil One" has *his* way.

There are so many references in the Bible to the "anger" of God, that I think Christians often fail to realise how frequently anger, in man, is condemned. Let it be granted that the language applied to God, in the Old Testament, is exceedingly "anthropomorphic." After all, try as we may, we cannot transcend our own forms of thought, and such words as "wrath," or "anger," must therefore be used to set forth the idea of the Divine antagonism to all forms of evil. The "anger" in man, which is condemned both in the Old and New Testaments, is the passion which throws his whole being into commotion, which when yielded to, hurries him into words and deeds which he may live to repent, yet cannot unsay or undo.

Thus we read in Prov. 22^{24}, "Make no friendship with a man that is given to anger." It was for yielding to anger that Moses was not permitted to enter into the Promised Land. He had been made the means of a remarkable manifestation of psychic power. But he gave way to the same angry feelings which possessed the people, and in so yielding he dishonoured God.

With a better understanding of what is meant by the Hebrew *anav*, we can now turn to Ps. 37, where, after the injunction to "cease from anger and forsake wrath," it is said that "the meek shall inherit the Earth." The meek are also spoken of as those who "wait for Yahweh."

We may take this promise, as a prediction of a happier age, upon this planet, when those who are recognised as greatest will not be the financiers and war lords, but those who are most distinguished by usefulness, humility, and love. But there is also a particular sense in which it is true for all time.

If Moses was long-suffering and gentle, he was also a means of exercising great psychic powers, when the time came for action. The Hebrew word *erez*—"Earth," is

often used in a larger sense than *adamah*—the "land," or "ground." It included what we might term the "soul" of the earth, and the "inheritance," therefore, which is promised to the meek is an inheritance of psychic power.

There are gifts of the soul and there are gifts of the spirit, and every gift may be used for the glory of God. Even as the patient research of a Faraday or a Curie is rewarded by a further ability to utilize the forces of Nature, so, in a still greater degree, I believe that the perfectly meek have been, and will be rewarded by the gift of personal faculties and powers which may be used for the highest good of their fellowmen. This inheritance then is open to faithful souls, even in this life, and in the life beyond it will not be the violent who will possess authority and power, but the tried ones who have been proved and found worthy.

Aphraates quoting from the Diatessaron, says, "He promised the meek that they should inherit the Land of Life," and in Ps. 149 it is said, "He will beautify the meek with victory."

III.

THE LAW OF MARRIAGE.

Although difficult to establish beyond dispute, it is most probable that Jesus taught the indissolubility of marriage. Such a view we should certainly gather from Lk. 16^{18}, and Mk. 10^{11}, and from his appeal, not to any intermediate legislation, but to the law as given "from the beginning of the creation."

The difficulty has always arisen from the text of the "received" Greek, in Mt. 5^{32}, from which it is argued that an exception is made. In Deut. 24^{1}, it was said that if, when a man had married a woman, he found in her some "unseemly thing," he could "write her a scroll of divorcement," and "send her forth out of his house." It was a great subject of dispute among the Rabbis whether the phrase implied a serious moral delinquency, or merely some blemish or trivial cause. The former view was taken by the school of Shammai, and the latter by that of Hillel, who said that a man might divorce his wife even "if she burned his food."

Now as it was in reference to this section of the Mosaic code that our Lord spoke, with a view to restoring the true law, we should expect that his words would (1) relate to the details of that enactment, and (2) assume a higher ethical standard than was recognised therein.

Taking first the Syriac reading, which I have adopted in the text, Jesus makes no specific reference to the discussions of the opposing Rabbinical schools, but points out that whoever "dismisseth his wife, concerning whom adultery hath not been alleged, he causeth her to commit adultery." In most cases, and in the dependent position of woman in ancient times, she would probably marry again, and Jesus therefore means that, by dismissing her,

the husband would be the cause of his wife's adultery, for in the sight of God, the first marriage was still valid.

But the Greek text, as usually translated, states that "whoever shall put away (*apolusē*) his wife, saving (*parektos*) for the cause of fornication (*porneia*) makes her to be an adulteress; and whoever shall marry her, when she is put away, committeth adultery."

The question chiefly depends upon the way in which we translate the Greek word *apolusē*. It is doubtful whether it should be taken to mean "divorce" in an absolute sense. The Syriac probably expressed here the true meaning of the Greek by the word "dismiss," and our translators are right who do not render it by a stronger term than "put away." If so, then Jesus teaches that husband and wife must take each other for better or worse, that unchastity is the one legitimate cause for separation; but, as before, he does not permit divorce. If he did, the man who married the divorced wife would not "commit adultery." But there is something yet further to consider.

It is commonly recognised that the Gospel of Matthew was composed with the object of setting forth the Christian position in a way that would appeal peculiarly to the Jews. I venture to suggest that the Syriac preserves the older form of verse 32, but that a later editor, quite in the spirit of the Evangelist, and only wishing to express more exactly what was traditionally held to have been our Lord's teaching upon the subject, modified the wording of an older manuscript, so that it should still more closely touch the essentially Jewish question. From a purely "legal" standpoint the school of Hillel was probably right in regarding the "unseemly thing" as a lesser evil than those graver sins for which capital punishment had been decreed (Deut. 22^{20}, 22^{22}). But the Hebrew expression "*erwath dabar*" did, no doubt, mean something of an impure character, and the school of Shammai took it in a very serious sense. Now *porneia* does not technically

mean adultery, and the word might therefore represent the phrase used in Deut. 24[1], as understood by the school of Shammai, and only remarking further that *parektos* may be translated " besides " or " in addition to," as well as " saving," it is quite possible that we ought to read, and understand this much debated passage to mean, " *independently of the question of* (*whether it be*) *fornication* (*or not*)." If so, then, once more, Jesus avoids the Rabbinical controversy, not that it was unimportant, but as taking higher ground, and therefore, without specifically entering into those details, he simply shows that the man who puts away his wife not only represents her to the world as guilty of this " unseemly thing,"—whatever it was,—but, besides that, he might cause her to commit adultery.

Marriage is a co-partnership in psychical conditions, and is rightly a " sacrament," *i.e.*, a sacred mystery. In Judaism the sacred character of the institution has always been a significant feature, nor has human love been despised as though it could have nothing in it of the Divine. " Mighty as death is love . . . . the flames thereof are flames of fire,—the flash of Yah " (Song of Songs. 8[6]). On the contrary, it has been taken as a type of the highest and purest love,—the love of God for the redeemed.

We should therefore seek not to lower the ideal, and weaken the legal aspect of the case, but rather to prevent unions which are unlikely to prove happy. Marriage can only be entered upon for the best results, with prayer, and in the reverence of God. " House and substance are an inheritance from one's fathers (Prov. 19[14]), but from Yahweh cometh a wife who is prudent."

IV.

THE TRUE NATURE OF AN OATH.

THERE are temples to be found in India which are believed by the people to be the residences of certain very evil "*bhutas*," or souls of persons who have died by violence; and when in civil suits, the evidence is balanced or contradictory, it is a common thing for one of the parties to offer to decide the case by taking an oath as to the justice of his contention, in the presence of the "*bhutas*." If this be done with due formalities, the case is then taken as decided, for the litigants are confident that nobody would dare to risk the vengeance of these much dreaded "*bhutas*" by a false adjuration.

I think it will be found from the study of "heathen" religions, ancient and modern, that the essential fact in taking an oath is that an appeal is made to an occult power,—to some spirit or god. But in the education of the Children of Israel, no commandment was more forcibly inculcated than this,—that they must make no compacts whatever with discarnate entities of the invisible realms. They were still permitted to swear by Yahweh,—that was the only Name which would now retain a binding influence upon them. In the Name of God the Israelites were to be a great object-lesson and witness, to the rest of the world. Even as they fought in the Name of Yahweh,—so also, "In His Name shalt thou swear," Deut. 10^{20}.

But when we come to the teachings of Jesus, we find that the oath is entirely forbidden. Why?

If we simply speak the truth, and if a thing be true,—it cannot be more true! To add to the statement only weakens it. Even as a matter of attestation, who among us has so infallible a memory, and such a perfect know-

ledge, that he should presume to make God witness that he speaks "the truth, the whole truth, and nothing but the truth?" Man must abide by his own word, and trust in God for the ultimate triumph of what is absolutely and entirely true.

Furthermore, Jesus evidently saw that the concession under the Mosaic law led to taking the name of God in vain. Men have at all times been ready to take an oath that they will do some particular thing, but without any authority to assume the Divine assent to such an undertaking.

In ancient times, the taking of an oath had led the Israelites into a very difficult situation with respect to the Gibeonites (Josh. 9^{20}). In the later Judaism many rash vows were taken, binding a bond upon the soul (Num. 30^{2}) and leading to much evil in social life. Once more, in direct antagonism with the commandments given "to the people of old," Jesus said, "Swear not at all"; for it is not in man's power to "make one hair black or white."

It is curious to observe what anxiety theologians have betrayed to escape the conclusion that this commandment forbids oaths taken in courts of justice, as well as what is termed "profane language." Many theologians actually assert that Jesus "consented" to be put on oath when the High priest said: "I adjure thee by the Living God." Jesus replied:—silence, at that moment, might have been taken by the people as a sign of fear, or even as a doubt or denial of his claim; but he sanctioned no oath by so doing.

In speaking to the Jews, who were already monotheistic, it was not necessary to discuss the question from the pagan standpoint, and we find our Lord's argument touches certain Jewish customs (Mt. 23^{22}) where he shows that "He that hath sworn by Heaven, sweareth by the throne of God, and by Him who sitteth thereupon."

Augustine was of opinion that by "Heaven," Jesus implied the angels, and by "Earth," the lower spirits.

Possibly so,—for those who had ears to hear! And in the same understanding Jesus may have continued, "Nor by Jerusalem,—for it is the city of the great king." In democratic and materialistic times, it is difficult to realise the popular feeling with regard to kings, among ancient nations. The whole social system centred round the king, and he was regarded in the light of a high priest as well as a civil ruler. He was the Lord's Anointed,—a centre of occult power, and as such had to be guarded in a variety of ways from evil influences. The seclusion of oriental monarchs, and all the elaborate court etiquette relating to their persons, food, clothing, etc., had this for its object. Jerusalem, therefore, as being a psychical centre for the nation, was not to be made the subject of an oath.

As Christianity spread among other nations the necessity for the strict observance of this command became very urgent. To swear, would, in many cases, have been equivalent to a recognition of the heathen cults. When a soldier joined the Roman army he had to take his oath of allegiance to the Emperor, and the Imperial system was bound up with the Imperial cultus. Naturally then we find James very insistant upon abstention from oaths: "But before all things, my brethren, swear not, neither by the Heaven, or the Earth, or any other oath; but let your Yea, be yea, and your Nay, nay; that ye fall not under judgment."

V.

CHRISTIAN NON-RESISTANCE.

HAVING shown (Mt. 5^{22}) that even anger is sinful, Jesus teaches (Mt. 5^{39}) that we are not to attack evil men in retaliation for the injury which they do to us.

Among the many inadequate translations in the Bible with which Christianity has been obscured and hampered, few are more to be deplored than the rendering in the Authorised Version, "Resist not evil." In the desert, Jesus had resisted every temptation, nor had his faith wavered that he should put God to the test. Literally translated *mē antistēnai tō ponērō* means: Do not stand up against the evil (person). Such also is the meaning in the Syriac, and so was it understood by the early Christians. That *tō ponērō* implies a human being is evident from the fact that our Lord proceeds to give three illustrations of the case, covering all forms of personal violence, deprivation of property, and interference with personal liberty.

Did Jesus act in this way himself? Undoubtedly. "When he was reviled, he reviled not again." 1 Pet. 2^{23}. He fulfilled the prediction in Isaiah 53^{9}, that he would do no violence. He rebuked his disciples when they wished to see those destroyed who would not receive him (Lk. 9^{51}) and when Peter attempted to defend him with the sword, he forbade him, saying, "Thrust the sword into its sheath." Finally, when brought before Pilate, he said: "My Kingdom is not of this world; if my Kingdom were of this world, then would my own officers have been fighting, that I should not be delivered up to the Jews." (John 18^{36}.)

So far from returning evil for evil, Jesus taught that we were to forgive without limit. When Peter said: "My

Lord, how many times if so be that my brother trespass against me shall I forgive him? Until seven times?" He saith to him: "Not seven, but for seventy sevens." (Mt. 18^{21}. Ev. Da-Meph.)

It is fashionable, by the way, among theologians, not merely to question, but to positively *assert* that Jesus, when smitten upon the cheek, did *not* offer the other. It is astounding how often things are assumed to have taken place, or to have taken place in some particular manner, of which there is no mention in any of the Gospels. Without wishing to press the point one way or another, it is worth noticing that in the Syriac of Mk. 14^{65}, we read, "And the guards were smiting him on his cheeks." That he did not yield to anger is indicated by the gentle reply, "Well, have I spoken, wherefore didst thou smite me?" Here again I quote from Jn. 18^{23}, in the Evangelion Da-Mephareshê.

Among the many things of which we are *not* informed, it would be interesting to know exactly how Peter came to be carrying a sword! But the conversation recorded in Lk. 22, may indicate the explanation.

When the disciples were sent forth "as lambs among wolves," without even copper coins, a wallet for provisions, or a staff for defence,—certainly they did not carry swords! A protecting Power was over them, and they lacked nothing, for the labourer was "worthy of his food" (Mt. 10^{10}. Ev. Da-Meph.). But a time was to come when the hope of an earthly Messianic reign, to which they still clung, would prove vain. They felt the tide of popular feeling rise against their Leader, distrust and fear began to sink into their hearts, and one or two of them, presumably, on that memorable night (Lk. 22^{38}) had gone so far as to procure swords? Be that as it may, Jesus could read their thoughts through and through. He saw that they would all abandon him, so he said, "but *now*, he that hath a purse or a wallet, let him carry it, and he that hath not a sword, let him sell his cloak and buy

himself a sword." Virtually; You have lost faith in me, and in that state of soul you cannot be protected as before. Without me you can do nothing! You are giving up this higher teaching whch you have received, and you are going back to the world. Adopt its methods then! That is your logical course! Perhaps when you have bought swords you will realise the depth to which you have fallen.

And so he said "It is enough!" without adding more. But presently came a time for plain speaking. Peter who had now given up peace principles in despair, struck off the ear of the high priest's servant. Jesus healed it, saying as he did so, "All they that take the sword shall perish with the sword." Thus did he confirm word by deed, and his last work of power was an act of love towards an enemy.

It is next in order for us to enquire what was the general practice among the early Christians with respect to the question of war, and retaliation by physical force.

To begin with the apostle James, he says (5^6) when reproaching the rich: "You have passed sentence upon, you have murdered the righteous, he retaliates not against you." He also teaches (4^1.) that "wars and fightings" come of "your pleasures which go to battle in your members."

On turning to Peter (1 Pet. 3^{17}) we find him enjoining upon the Jews of the Dispersion that "It is better, if the will of God should so will, to be suffering as well-doers, than as evil-doers"; while the apostle Paul writes to the Ephesians: "For with us the struggle is not against blood and flesh, but against Masterships, against Powers, against the World-Holders, of this darkness, and against evil spirits under the Heavens" (Eph. 6^{12}. Syriac).

Widening now our enquiry beyond the Apostolic age, numbers of citations might be made in proof that the early Christians kept themselves clear of wars and fightings.

Tertullian, *e.g.*, asked how a Christian could "act in battle, when it will not befit him even to go to law"; and

he said: "Our religion teaches that it is better to be killed than to kill." Lactantius, again, said that a Christian could not fight "because even to slay is prohibited," Instit. 6, 20, 16. Soldiers often left the army, on becoming Christians, and the story of Marcellus the centurion is well known, who threw down his belt at the head of his legion, and preferred to suffer martyrdom rather than remain in military service, saying, "I am a soldier of Christ, therefore, I cannot fight."

That the predicted "falling away" from the first principles of Christianity came very soon, there is no need to dispute. That is admitted even in the Epistles of John, and in the Apocalypse. Tertullian was obliged to admit that Christians were to be found in the army. He was himself of the strict party, and argued that a Christian could not serve two masters, and therefore be in the camp of Christ and of the Devil; but as Harnack observes "he was enough of a politician at the same time to lay a satisfied stress upon the very fact before civil governors."

And thus matters went from bad to worse until in 312 A.D. it was possible for Constantine to make the cross an emblem of war. "By this sign conquer!" The Apostate Church was now seated upon the Beast,—physical force; and it was but a step further to the consistent action of Pope Julius II who took part in the siege of Mirandola, personally encouraging the soldiers in the fight.

At the time of the Protestant Reformation, all religious questions were once more open to discussion. Erasmus indeed wrote boldly in favour of peace principles, showing a degree of courage greater than is commonly accorded to him; but with the exception of a few sects which came into being later on, such as the Quakers and the Mennonites, the majority of professing Christians continued to believe that wars were lawful provided they were "just."

That thousands of earnest and conscientious men have felt able to justify war is, need we remark, very evident. Of such we might take Oliver Cromwell as a type. Very

interesting is a curious compilation which he drew up for the use of his trusty Ironsides, known as "The Soldier's Pocket Bible" . . . . "containing the most (if not all) those places contained in Holy Scripture which do show the qualifications of his inner man, that is a fit soldier to fight the Lord's Battles." A soldier, he explained, "must love his enemies as they are his enemies, and hate them as they are God's enemies," and he then quotes from 2 Chron. 19[2]: "And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord." He also quotes from Ps. 139[21]: "Do not I hate them, O Lord, that hate thee? . . . . I hate them with perfect hatred."

Such apologists for war have always to go to the Old Testament for their authorities, and without dilating further upon views recognised as consistent with orthodoxy in so-called Christian countries, except to notice that in the Thirty Nine Articles it is said that it is "lawful for Christian men, at the command of the Magistrate, to wear weapons and serve in the wars"; we will pass from the historical to the ethical and religious aspects of the question.

Study of the history and religion of the Israelites, reveals, among other things (1) that God designed them to be an example to the rest of the world, and (2) that they passed through a process of education. They were to be a great "object-lesson" to mankind, and if they were thus to exhibit the operations of Divine law, in a sinful world, the great truth must be taught that "The soul that sinneth, it shall die" (Ezek. 18[4]). Hence we find that wars were undertaken at the command of Yahweh. He was "a warrior" (Ex. 15[3]) and it was not *they* who would win battles, but God Himself would fight for them (Josh. 23[10]).

This was during the Theocracy: when kings were made, war was still permitted, but unless their kings went to

battle, conscious that they were commissioned to do so, they were beaten, and when David desired to build the Temple, he was not permitted to build, the reason being that "Blood in abundance hast thou shed, and great wars hast thou made" (1 Chron. 22^8). Coming to a still later period, we have the glorious anticipation of an era when "Nation, against nation, shall not lift up sword, neither shall they learn to make war, anymore" (Micah 4^3).

But death was still the penalty of sin. The law which in accepted belief, God had Himself given (Lev. 24^{16}), was appealed to by the Jews when they deemed Jesus worthy of death (Jn. 16^7). They admitted that they could not lawfully put him to death, for under the Roman occupation the power of exercising capital punishment was not allowed. It was formally taken from the Sanhedrin about 40 years before the destruction of the temple. If, as is most probable, the crucifixion took place in 29 A.D. this would be three years after the event.

Among the followers of the Messiah the conception of the "spiritual Israel" now took root. Clement wrote (Paed. 3, 8, 41,) "On earth we have no fatherland," and in the Epistle of Diognetus (5, 5,) it is said of the early Christians: "They inhabit their own countries, but merely as sojourners, they share in everything as citizens and endure everything as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign."

If we ask, why did the Romans, who tolerated all other forms of religion, persecute Christians, the answer is easy. Christians did not recognize "the gods," and were therefore called "atheists." The Imperial Cultus was blended with the Imperial system, and hence renunciation of deities in general was taken as treason against the State. Furthermore, all other peoples practised war, but Christians condemned it, and, at least in the days of their "first love," refused to serve in the army. Tertullian says, Apol. 10: "We are arraigned for sacrilege and

treason,—that is the chief thing,—indeed the sum total of our offence."

With the exception of the State of Pennsylvania, in the first hundred years of its existence, I have read of no civilised society which has not resorted to force, in the ultimate appeal. This is the principle of the world, but it is the principle which it is the mission of Christianity to destroy.

Government by force is the placing of the material above the spiritual. You cannot compel people to be good, or by means of force, secure the assent of the mind. The very first step which a soldier makes when he joins the army is a step downwards. He swears obedience to a power which is "of this world." He resigns his liberty to think and act for himself. He must go, if required, to the ends of the earth, to slay men whom he has never seen, in a quarrel, the justice of which he has never had a chance of properly investigating. Such conditions are incompatible with the Christian life.

But it is urged that self-preservation is the first law of Nature. The fallacy of the argument, if we admit it, and apply it to man, lies in the false conception of what one's "self" really is; and hence that curious mixture of principles which is put forward as the basis of civil law.

"Christianity," says Blackstone, "is part of the laws of England (Bk. 4, Chap. 4), and he adds that the "law of Nature,—"coeval with mankind, and dictated by God himself," is "superior in obligation to any other." It is this presumed "law of Nature" of which we hear so much in law-books, that saves the situation. "The law of England," says Broom, in his Commentories upon the Common Law, "professes to act and adjudicate conformably to the law of Nature, the law of God, to common sense, to legal reason, justice, and humanity." But alas, when we come to some international dispute relating to "spheres of Influence," are we much further forward than the Romans in the time of Livy, the historian, who wrote: "*iustum*

est bellum, quibus necessarium, et pia arma, quibus nulla nisi in armis relinquitur spes." Lib. 9. (War is just, to whom necessary, and sacred are arms to those for whom there is no hope left,—except in arms).

If " self preservation " were the highest law for man, no one could ever rightly be a martyr, and Jesus did wrong by consciously following a line of action which he knew beforehand could have but one result.

But what are " we? " That is the central question in the matter—*know thyself*,—the fundamental proposition of ancient philosophy! Self defence is rightfully the supreme law for the animals, for they fulfil the law of their existence in the physical life. So also must man defend himself from the natural ills of life, but in his case a higher law governs his existence, and he must not defend the material and transitory part of his being, at the expense of his higher and spiritual nature. His physical body, and much indeed which he regards as constituting his personal existence here, will vanish away; but he himself, as a conscious personality, garnering up all the spiritual results of the past, will not so easily vanish away,—nay,—if he but conform to the law of *his* being, his continued existence after the change called death, as compared to the brief earth-life, will be as the oaktree to the acorn. " Fight for thy life " may be the law for the animal. " Thou shalt love the Lord thy God " is the first commandment for man.

Man is a recipient of life,—not a giver. He is in a state of probation. Is it for him to decide how long it shall last, and to slay his fellowman, whether by hanging or by shooting? For the Christian there can be no dual standard of morality,—one standard for the citizen, and another for the disciple of Jesus. The public may regard the soldier as a kind of irresponsible aegnt, but the question we have to face is how will the problem work out under the laws,—not of the British Empire only, but under the laws of the Universe! When Jesus said " For

all they that take the sword shall perish with the sword," he spoke a deeper truth than is at first apparent. Every soldier does not die upon the field of battle, but reliance upon physical force destroys reliance upon God, and those who trust in force, and do not trust in God, cannot inherit the aeonian life. Let us not deceive ourselves with words. A man's spiritual state, here and hereafter, is determined by what he is,—not by intellectual assent to creeds which do not represent realities in his life.

It is remarkable how often those who have really made up their minds to adopt the Christian ethics have been preserved amid the greatest dangers. During the Irish rebellion in 1798, the Quakers were in constant danger, but they in no way shirked contact with the soldiery. In a letter to the Dublin Yearly Meeting it was stated that "In some places Friends did not know but that every day would be their last, seeing and hearing of so many of their neighbours being put to death, and it was a cause of grateful acknowledgement that no member of our Society fell a sacrifice in that way but one young man." This young man put on a uniform, took refuge with the soldiers, and was killed.

In Pennsylvania, Friends, who would not even bolt their doors at night, remained unmolested by the Indians, even though the latter actually entered the houses and found the occupants asleep. The same Indians killed without mercy numbers of other settlers, not Friends, who trusted in weapons for protection.

Livingstone, in all his African travels, never shot a man, though he once raised his musket to his shoulder, without firing. That noble and true missionary, John Paton, also went through a life of the greatest peril, in the New Hebrides, where he and his wife were in constant danger of death from cannibals, yet he never resorted to defence by force of arms.

The illusion which obscures the minds of so many professing Christians, is the belief that the Kingdom of God

depends for its protection and advancement upon the kingdom of man. Organisations for the transaction of human affairs may be natural and right, but Christianity leads back to a Theocracy in the soul.

But should we not kill, if unavoidable, in the defence of others? No: for by so doing we only perpetuate the evil. As we have seen, Jesus would not allow Peter to use the sword in his defence. If possible we must prevent harm from being done, but we ought not to take life in so doing. Our business is not to kill a bad man, but to seek his reformation. Thomas Ellwood, the Quaker, travelling in company with a young lady,—Guli Pennington,—and being attacked by ruffians, wrested a club out of a man's hand, and threw it away. When highwaymen stopped the coach of Madame Guyon, she smiled at them so sweetly that they desisted from their project, and rode off. What is done at such times must depend upon the inspiration of the moment, and the best thing for one man may not be the best for another. George Fox, seeing two men fighting in the street, one day, went up to them and took one by the one hand, and the other by the other, and so great was his personal influence for good that they left off fighting and very soon became reconciled to each other; but it is not every man who has the power of the Spirit so manifested in him, that he can act after the manner of George Fox.

Christian non-resistance is not for a moment to be confused with a principle of non-resistance which has its roots in pessimism, or political despair. On no account are we to "resist not evil" in the sense of calmly sitting down to it, giving in, or ignoring it. The Christian must "cry aloud" against all the abuses and abominations of the world, and proclaim upon the housetops that which has been spoken in darkness. "For there is nothing covered up, which shall not be revealed" (Lk. 12^2).

Against evil, the Christian has to be the greatest resister of all. "Resist the accuser" (*diabolos*, *i.e.*, an evil

spirit) said James (4[7]) "and he will flee from you." The difference between the Evil One and the evil man, is that the "man" is in a state of probation, and the other is not. Hence the different principles of action with regard to each. The evil man may kill your physical body, but that is the worst he can do. The Evil One, unless repelled, may gain so insidious an influence upon the mind and affections, that the soul, after death, will remain bound in "the burning valley." And therefore was it that our Lord said (Lk. 12[4]) "Be not in fear of them who kill the body, and after these things have nothing more uncommon which they can do. But I will suggest to you whom ye should fear,—Fear him who after killing, hath power to put [you] into Ge' Hinnom. Yea, I say unto you, Fear *him*!"

VI.

"LET HIM HAVE THY MANTLE ALSO."

In Exodus 22^{26}, the Law states that "If at all thou take thy neighbour's garment in pledge, at the going down of the sun shalt thou restore it to him: for that is his only covering; it is his garment for his skin: wherein shall he sleep?" Jesus evidently had this regulation in mind when he said, "And him who is wishing to have thee judged, and to take thy tunic,—let him have thy mantle also." (Mt. 5^{40}.) The "tunic" (*chitōn*) was a woollen undergarment, reaching to the knees.

He who has mastered some principle of moral conduct should not stand in need of a handbook of precedents, to teach him how to apply it amid the differing circumstances of life. It may sometimes be our duty to show people the true facts of a case, whatever we may do after that. Our chief concern must ever be to keep in a lowly and obedient state of soul, that we may not mistake the true Voice, but ever act as guided by the Holy Spirit. If such leading necessitates a literal obedience to the command, then it is for us to obey without hesitation, and there are many cases on record which show that the precept in question may be carried out to the letter, with the very best results.

At the Ecumenical Conference of missionaries held in New York, in 1900, a missionary related an experience which amply demonstrated the truth of this position.

Stealing, was the besetting sin of his people. They had taken everything they could find about his house, and he was in despair. He was translating the Sermon on the Mount, at the time, and coming to this verse, was greatly perplexed as to the advisability of translating it. If he did so, they would tell him to practise what it taught.

After a night spent in agonising prayer, he decided to rely upon God's willingness to supply every need, and gave the translation to the people. They did exactly what he feared they would do, and carried away almost every portable piece of his belongings, even to the necessities of life. But when they had taken all, and found that he had made no remonstrance, they began to repent of their deeds, and after nightfall, when alone in his empty hut, he heard sounds of the assembling of the people outside. Listening, he heard the chief recite the many kindnesses that had been shown them by the missionary. The chief so convinced them of their ingratitude that they went to their huts and brought back all that they had stolen. They told him that they would gladly know more of that God who could inspire such conduct in his follower. This missionary said that no one thing ever so strengthened his people's fath in him as did that literal obedience to the teaching of Jesus, and no one thing had so strengthened his own faith in the protecting care of the Heavenly Father.

VII.

TREASURES UPON THE EARTH.

In the teaching of Jesus the spiritual life is of supreme importance, transcending every other consideration. Any object or ambition of life, therefore, which finds its limits in the material and transitory, falls short of the ideal. In a parable (Lk. 12[16]) he drew a picture of a rich man who had accumulated great possessions and who was saying to himself, "Soul! thou hast many good things laid up for many years, take thine ease, eat, drink, and be merry!" But God said "Thoughtless one! in this very night, they are requiring of thee thy soul! The things, then, which thou hast made ready,—for whom will they be?" And like that rich man is any one of us who "is laying up treasure for himself, and is not rich towards God."

The teaching then, in Mt. 6[19], that we are not to "treasure up for ourselves treasures upon the earth," is firstly and chiefly a condemnation of the pursuit of wealth as an object of life in itself. Whatever is needed, in order that we may do the best work of which we are capable in this world, for God,—that we shall have, if indeed we have devoted our lives, in whatever path our activities lie, to the service of God: "For your Father doth know that for you also these things are required."

But the needs which we think we have are not always our real needs. To take the case of the young man who had "great possessions," (Mt. 19[16]) Jesus saw that with all his good tendencies he was still relying upon his riches, and, as told in the "Gospel of the Hebrews," he was unmindful of the poor,—for there it is added,—"Then said the Lord to him. How canst thou say, I have kept the Law and the Prophets, when it is written in the Law,

Thou shalt love thy neighbour as thyself? And look, many of thy brethren, sons of Abraham, are lying in dirt, and dying of hunger, while thy house is full of many possessions, and never a gift comes from it to them." And so Jesus said, "If thou wilt be perfect, go, sell what thou hast and give to the destitute."

On another occasion our Lord said, "Whoever he be from among you who doth not forsake all his property,—he cannot be my disciple." (Lk. 14^{33}.) Any who would follow him during those three years of ministry had at once to make a clean cut with the past. No man putting his hand to the plough, and looking back, was fit for the Kingdom of God. The teaching was taken in the most practical sense by the early Christians, many of whom, as we read in Acts 4^{34}, "sold their goods and hereditaments," and "had all things in common,"—a social experiment which soon proved disastrous. But a very liberal spirit in such matters continued to pervade the churches, and in the "*Didachē*" (the "Teaching of the Twelve Apostles,"—a document of the end of the 1st, or early 2nd century) it is said, "If ye are fellow sharers in that which is imperishable, how much more in the things that are perishable." And counselling unconditional giving, the *Didachē* adds, "But woe to him who receives, for if he receives what he is not in need of, he will be examined as to his deeds, and shall not come out till he has paid the last mite."

It seems to me that Jesus taught what may be termed a "Doctrine of Detachment" respecting the things of this world. As Paul put it, "They who buy" must be "as though they possessed not." (I Cor. 7^{30}.) "The Earth is the Lord's, and the fulness thereof." Whatever we make use of, is God's, not ours. We are merely in the position of stewards. It is not so much wealth, as our attitude towards wealth which is the important thing. Said the Apostle (I Cor. 13^{3}) "Though I morsel out all my property . . . and have not love, it profiteth me nothing."

Though but indirectly connected with the subject, I propose to conclude with a few remarks upon the parable of the "Unrighteous Steward," seeing that it has often proved a source of difficulty to readers of the Gospel of Luke.

This steward (Lk. 16) was what we should term a smart man of business. His master too was "a son of this age," who did not mean to let his money be wasted, and he "commended" his employé for his sharp practice, even as, in our own day, we may hear a shrewd man of the world praising some clever stroke of business.

Now this parable was addressed to "the disciples," and let us not forget that, whatever others may have been standing near, *one* of "the twelve," at least, was trying to live a double life. Judas acted as treasurer for the little band, but in John 12^6, we read that "he was a thief, and, holding the bag, used to carry off what was put therein."

This was not the only occasion upon which Jesus spoke in an ironical manner. Once to the Pharisees he had said, (Mk. 7^9), "*Full well* ye reject the commandment of God!": and now, to the disciples he remarked that "the sons of this age have more forethought than the sons of light," and he added, "Make for yourselves friends with the Mammon of wrong-doing, that when it shall fail, they may welcome you into the age-abiding tents!"

It was as though he had said, Search the brambles, if you wish to gather grapes! and his meaning was: Do you really fancy that the people you can win over with your money will be of the slightest spiritual help to you? To suppose that Jesus meant that we were to curry favour with people, by means of money, so that in return they would help us after death, is manifestly absurd. Indeed, he expressly taught that if a man made a feast, (Lk. 14^{14}) let it be for the starving and destitute, "because they have not wherewithal to recompense thee."

Nor will it do to say that the steward was commended for his prudence only, for those who are friends, in the

love of Truth, need no lower bond of mutual regard. Into no such misconception did the Pharisees fall, who stood by. *They*, who, we are told, "*were lovers of money*,"—"*sneered at him openly.*"

The whole object of the parable was to show the impossibility of making compromises with such people as the steward and his master. Worldly people understand worldly people, but in the case of those who would be the friends of Jesus, it would be no use for them to attempt anything of *that* kind! They would still have these people to deal with after he was gone. If they wished to be his disciples, they must be prepared to go with him all the way. Otherwise they might as well spare their pains and keep to their own set. It was no use to try to keep friends with the world, and then to come to him for the higher teaching; and so our Lord continued, saying: "If, forsooth, ye have not been faithful in the Mammon of wrongdoing, [or injustice] who will entrust to you the true riches?" Once more he enforced his teaching that "ye cannot *serve* God and Mammon."

VIII.

"JUDGE NOT."

When Jesus sent forth his disciples "as lambs in the midst of wolves," they were counselled to be "discerning as serpents, and pure (*akeraios*—of unmixed character) as doves." Mt. 10^{16}. The greater a man's spiritual development, the more readily will he be able to perceive, intuitionally, the characters of those with whom he comes into contact. But while we are ourselves learners, and until we have become sufficiently purified in soul, we shall often do well to suspend judgment. More especially should we be careful not to criticise unkindly or unjustly, in our speech.

Thus, in a general sense, may be interpret the words *mē krinete;* "judge not." But the word *krino* is used both classically, and in the New Testament, to imply passing sentence in courts of justice, and in a parallel passage,—Lk. 6^{37}, "*mē katadikazete* conveys the sense of *obtaining judgment against* still more specifically. The same word is used in Mt. 12^{7}, when the question of Sabbath observances was under discussion and Jesus asked the Pharisees "Have ye not read in the Law?" For had they understood it they would not have "condemned" or "passed sentence upon" the guiltless. And again in Mt. 12^{37}, where Jesus said that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Now in questions concerning the Sayings of Jesus, we have always to ask,—how would his hearers understand him? If in our own day we enter a church or chapel, we hear something which is called "Gospel," and if we go into a lawcourt our attention is directed to a mass of

enactments which are called "Law." But let us recollect that although there were synagogues and courts of justice in the time of Jesus, there could not have been present in the mind of a Jew so violent a disassociation as exists in our own minds, for to him law and religion had one common source. Nor let us forget that all through his ministry, Jesus is complained of by the upholders of "law and order," as a lawbreaker. From a Jewish point of view, he frequently violated the Sabbath, breaking thus not only a law of God, but a law which God had Himself kept. To insist, therefore, as is so often done, that in saying "judge not,"—"do not pass sentence," there is no reference whatever to the administration of the law, is surely unsound criticism. It may be an easy way out of the difficulty, but it leaves the earnest disciple in an unsatisfied state of mind. Moreover, does not the greater include the less, and the general case the particular? To take one more instance of the use of the word *krino* in the Gospels, our Lord said (Jn. 12^{47}), "I came not to judge the world," adding of him that "receiveth not my sayings,"—"the word that I spake, that will judge him in the last day."

In the audience to which Jesus spoke there were often persons in authority, and there can be little doubt that Jesus forbade his disciples to act as judges in contemporary courts of law. In the spiritual Kingdom the twelve disciples would indeed "judge the twelve tribes of Israel," but in this world they must expect to be themselves led before kings and governors for His Name's sake. He himself declined to act as a judge (Lk. 12^{14}), and in the case of the woman taken in adultery, he taught that man, being sinful himself, cannot be judge of his fellow-men.

The teachings of Jesus were not only in harmony with, but necessitated such an attitude. The old law "Life for life, eye for eye, tooth for tooth," (Deut. 19^{21})—though subject to some modifications—was still at work in Jewish lawcourts. The old law taught the great principle of re-

tribution, in a certain way, but did not go deep enough. It meted indeed with a measure, but the disciple of the higher teaching was to mete with a larger measure.

"For Yahweh will vindicate His people." (Deut. 32^{36}.) Sooner or later a man's own sins will recoil upon himself. Cosmic laws affect the individual without regard to false philosophies, or vain theological speculations in the glamour of which men may have passed their earth-lives. As a man sows, so shall he also reap, "For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons." (Col. 3^{25}.)

"Love is the fulfilling of the Law." *To love God was part of the Jewish law*; (Deut. 6^{5}); but Jesus, who lived a life of perfect love, was, all through his ministry, coming into conflict with the "authorities." The "lawyers," *i.e.*, the Scribes, had taken away the key of knowledge, and for the laws of God were substituted the commandments of men.

Is then the modern disciple of Jesus to ignore law-courts entirely? By no means. But his attitude towards them must remain much the same as in the early days of Christianity. The development of Civil Law has formed a great educational factor in the history of mankind, and in so far as the laws are just and right, they are to be respected. If, however, in their application, existing laws come into conflict with a higher and inward law, the Christian must "Obey God rather than men" (Acts 5^{29}) and take the consequences.

If men enter into an agreement respecting some transaction of daily life, by all means let them abide by it! Even in a far more ideal state of society than that which exists to-day, public investigations would surely be requisite for the good of all concerned. If a Christian sees something wrong going on, it is his duty to speak out about it. In these days a lawsuit might be almost the only course open to a man as a means of establishing, or

merely proclaiming the truth. A man can speak for God in the witness-box as well as in the pulpit.

But can he judge? A judge endeavours to sift and sum up the evidence, and on a verdict being given he applies the law to the circumstances of the case under consideration. But he may still have to exercise judgment in this application, and those who made that law are collectively responsible for any injustice,—if there be injustice in it.

I do not think we can really understand this question, even as it is treated in the New Testament, unless we recollect that in ancient times there was a more vivid realisation of the existence of the spiritual world, than is to be found, in European society, to-day. There are many questions which *we* discuss, but which are not discussed in the Bible, simply because they were taken for granted. Kings and governors were regarded as being specially under the influences of powers and authorities, in the spiritual world, and many of the allusions which Paul makes in his epistles, were understood by those to whom they were addressed in a way which is quite lost sight of in modern churches. For example, in Romans 13, we read "Let every soul be in subjection unto Guardian Powers; for there is no power, but from God, and the Powers that exist are set in order by God. So that he who puts himself in opposition to the Power, is opposing himself to the arrangement of God, and they who oppose, shall receive to themselves a sentence of judgment. For the Archōns are not a terror on account of the good works, but on account of the evil. Dost thou desire not to be put in fear by the Power? Practise what is good, and from it thou wilt get praise. For God's Acting-Messenger (*diakonos*) he is to thee, for that which is good. But if thou be doing that which is evil, be in fear! For not without reason he beareth the sword; for God's Acting-Messenger he is, an Avenger, on account of wrath, to him who practiseth what is evil. Wherefore it is necessary to

be in subjection, not alone on account of the wrath, but also on account of the conscience."

In all this the Apostle is not talking about tyrants and debauchees like Nero, or of hard men of the world, like Pilate, as is commonly supposed, but of Archangels, under whom the administration of God's will is carried out, and who are the inspirers, and, when need be, the chastisers of chosen souls. But in the verses which follow he carries forward the idea in relation to earthly rulers. They too, in so far as they really administer justice, are under the Archōns,—the spiritual Rulers,—and are therefore to be respected. "For they are God's public officers (*leitourgoi*) attending constantly to this very thing."

"*Archōns*" are referred to by Iamblicus in the esoteric sense in which I have taken the appellation. Paul would use it as replacing *elohim* when used in a way we shall discuss later on. A "*diakonos*" was a manservant or running-man standing ready to carry out the behests of his master. To use the ecclesiastical term, and translate verbally, "God's Deacon," would be obviously inappropriate, but neither is the word "minister" free from objection. Need it be further added that angels are often referred to in the Old Testament as bearing swords: see I Chron. 21^{16}, Num. 22^{23}, Josh. 5^{15}. Moreover, the sword is very frequently spoken of as emblematic of Divine power in judgment.

The same word which I have translated "Guardian Power," is used by Peter (I Pet. 2^{14}) and with the same meaning, when he says, "Submit yourselves, on account of the Lord, to everything humanly founded, whether to a king, as to a Guardian Power (*huperechonti*), or to governors, as to Them that are sent by Him, for vengeance upon evildoers, and for the praise of them that do good." If Peter had regarded "the king" as "supreme," it is highly improbable that he would ever have got into prison.

It is only from this point of view that we can understand the argument of our Lord against "the Jews" in John 10^{32}, when he said, "Many noble works have I

shown you from my Father; for which of those same works are ye stoning me? The Jews say to him, 'Not for noble works are we stoning thee, but on account of blasphemy, and because that thou, being a human being, makest thyself a god.' Jesus saith to them, Is it not written in your Law: 'I said; ye are gods.' If those he called gods, unto whom the word of God came,—and the Scripture cannot be loosed,—Of the One whom the Father hath hallowed and sent forth into the world, say ye, 'Thou blasphemest' on the ground that he said 'a son of God I am?'"

Jesus was here quoting from the 82nd Psalm. Now in the Old Testament the plural word *elohim* is applied not merely to "God," but is used to describe the spirit-powers, or "gods" of surrounding nations. Even the Witch of Endor sees what she calls "*elohim*" rising out of the earth. In Psalm 8^5 it refers to angels. In general we may take the word as signifying originally "Spiritual Beings"; but it came to be applied to God, because a continuous effort was made to get the Israelites *away* from the polytheism of surrounding nations, and into the belief in One Overruling Power. And so, in the Hebrew, the words of this Psalm stand thus—

"ELOHIM hath taken His place in the assembly of the Elohim." Injustice in government is pointed out, and then, the Elohim being addressed, it is said: "Elohim are ye; Yea, sons of the Highest are ye all; But indeed like the earthborn shall ye die, And like one of the princes shall ye fall."

Our Lord's argument is therefore: If *you*, who as rulers, have been regarded as one with the Angelic Powers,—why do you object if I whom the Father hath hallowed and sent forth, speak of myself as being one with the Father?

And yet another instance. Jesus said to Pilate, "Thou would'st have no power against me except it were given thee from above." (Jn. 19^{11}.) The power was recognized as a psychical power, and Jesus had voluntarily placed

himself under the conditions which govern human existence; he therefore continued, "On this account he that delivered me to thee hath the greater sin."

We have then to answer the question how was it that Jesus taught "Do not pass sentence" while recognising that a magistrate might act with authority from Above. I think the reply may be found (1) in the teaching "Ye therefore shall become perfect, even as your Father who is in the Heavens is perfect," and (2) in that "All authority in Heaven and on Earth hath been given unto me." (Mt. 28^{16}.)

In the crucifixion, the perversion of Divine justice had reached its extreme. We are now under a new order of things, and theories of the "Divine Right" of kings have justly fallen into disrepute. The present "Dispensation" is not through "ranks of angels" (Acts 7^{53}) but under the power of the risen Saviour. And reverting once more to the consideration of law courts, we may ask, how can a thorough-going disciple of Jesus undertake to administer the laws as they have been during the greater part of the Christian era, and even as some of them exist to-day? Not far back in our history, a judge might have to punish a man because he had been disobedient to an iniquitous "Five Mile Act,"—or sentence him to be hanged because he had stolen a sheep. Even now, in many so-called Christian countries, he may have to send a man to prison because he chooses to obey the teaching of Jesus, and will not fight in the wars.

Granted also that Society should restrain and deter, even as a father would restrain and correct an erring child,—is the idea of equivalent punishment yet eliminated from the popular mind? I do not think so, by any means. The old law, "Eye for eye, tooth for tooth," was an attempt to make the punishment "fit the crime." This principle was forbidden by our Lord, but can we make the punishment fit the criminal? That is also beyond our power, for we are too ignorant of man's inner

nature, and of all the secret springs of thought and action. Evidence has often but a "face value." What is justice in human eyes may be far removed from the perfect justice of God, and surely to pronounce a man "guilty" who has acted rightly in God's sight,—and how often has this been done,—is a very serious thing to do.

Again, by the administration of justice, under existing conditions, the State gets to itself great glory. It can say,—we give you justice,—give us armies to enforce your rights! Men want justice, and they appeal to the Government. But in these days most governments are supposed to rest upon the will of the people. Then after all, we are appealing, not to God, but to man? Whether we appeal to one man or to a million,—we are still appealing to man.

In making these remarks it is not intended for a moment to ignore the good which is effected by the existence and administrations of our laws. An English Judge who had served his country with great honour through a long term of years, recently said that he believed that we were "sent into the world mainly to learn obedience and love," adding that "the greatest teachers of the first are the law courts, the great school for the second is the home."

The words "judge not" are surely a great criticism upon human enactments. On another occasion our Lord said, "Do not be judging by faces and faces, but judge upright judgment." (Jn. 7^{24}, Ev. da Meph.) Here he is *telling* the Jews to judge! He also told his disciples, when they should be brought up before kings and governors, to set in their hearts "that ye shall not be teaching yourselves to make excuse," as the Syriac (Lk. 21^{14}) delightfully phrases it:—"For not ye are speaking, but a holy Spirit" (Mk. 13^{11}, Ev. da Maph.) Jesus here contemplates the case of a disciple, worthy to be inspired by a holy spirit, yet, standing as one guilty before a judge.

Our law courts teach people that their sins will find them out, and that they cannot do wrong with impunity.

Frauds are exposed, and violent men restrained. In a day when the voice of the Preacher often falls upon ears that are dull, the long arm of the law is still effective in proving that the way of the transgressor is hard. But everything human is imperfect, and unless a judge be himself truly inspired by the Holy Spirit, and the laws which he administers are just, in the very justice of God, it seems to me that the words "judge not" are still a reflection, an admonition, and a condemnation of much that has been sanctioned by Governments in the name of "law."

In the early Church, Paul taught that disputes were to be settled before the most spiritual persons, but not before "unbelievers." (I Cor. 6.) Truly spiritual minds deal with finer issues than the coarse finger and thumb of the State can appreciate. Even if the "adversary" be not a co-religionist in any real sense, we have still to act in the spirit of the Sermon on the Mount, and the man to whom the teachings of Jesus are principles of paramount authority, will in many instances, refrain from going to law, where another would formulate his appeal without hesitation.

Why, moreover, is the disciple not to "judge"? Because "with what judgment ye judge, ye shall be judged; and with the measure that ye mete, it shall be meted to you." The fact that Jesus said "that ye be not judged" shows that he referred to unjust judgment, and we know that we *shall*, all of us, be judged in the "last day."

If we elect to be judged by human law, the judgment given, together with all attendant troubles and shortcomings, is what we shall get! The result will have a certain effect upon the remainder of our lives, and the lives of all others concerned. But in the life beyond we shall be judged by the whole of what we have done here. (Ps. 62^{12}, Mt. 16^{27}, Rev. 2^{23}.) If, then, our appeal has been made to a higher standard of justice than that which is recognised in the world,—if indeed we have been willing

to suffer and to wait, and our appeal is to the Judge of all the Earth,—then our case will receive that perfect recompense of justice which only the All-wise can bestow.

Amid the many and varying factors of individuality and circumstances, it is useless to attempt to lay down hard and fast rules of action. As in all ages of the world, the earnest soul must seek for the guidance of the Holy Spirit, and then act, regarding only the Will of God.

IX.

THE WAY OF LIFE AND THE WAY OF DEATH.

Mountain pathways are not always easy to climb, but the higher we get, the clearer is the air, the more entrancing the prospect. We have left behind the crowded thoroughfares of the world, and now, in the stillness and serenity of the Prayer House of God,* our discourse is of the soul.

"What is man that thou art mindful of him, and the son of the earthborn, that thou visitest him? That thou should'st make him little less than angels,—should'st crown him with radiance and majesty,—should'st give him dominion over the works of thy hands?"

So was it spoken of man, restored, and of Him whose feet rested in beauty upon the mountains of Galilee, the Herald of the Heavenly Message, the Proclaimer of Peace. But now we speak of man as he is,—sinful and imperfect. It is the possibilities which are set before man which make him the subject of such solicitude,—which may render him so glorious, but which,—if he reject,—make his fall so great.

What then is the soul? The word is Gothic in origin,—*saivala*, which again is derived from *saivs*, the sea. It is a thought we often meet with in the philosophies of ancient times, that the soul came forth from the vast ocean of life.

"Let the waters swarm with swarms of living soul." Thus is it written in the Book of Genesis, the term "living soul" *nephesh hayyah*, for which our common versions substitute "living creature," being applied not only to man, but to the life and inner nature of any and every form of organic life which is produced upon our planet.

* *Proseuche Theou:* Luke thus describes (6^{12}) the mountain in which Jesus "continued all night";—a reference probably to Isaiah, 56^{7}.

Widely as such forms differ,—so widely may souls differ, and some be far more stable than others, yet all are derived from the elementary substances and forces of our planetary system, and all are subject to modification and disintegration.

But it was also said that "Yahweh Elohim formed man, —dust of the ground, and breathed into his nostrils the breath (*neshamah*) of lives" (Gen. 2^7). The word *neshamah* has been taken by many students of psychology to mean what may be termed the "spiritual soul" as distinguished from the *nephesh* or "animal soul." In Job. 32^8, we read, "There is a spirit (*neshamah*) in man," and so also in Gen. 7^{22}, where, like *nephesh*, it is applied to animals as well as to man. To discuss the use of all words translated "soul," or "spirit," in a series of writings which extend over a thousand years of the world's history, would be quite beyond the possibilities of the present occasion, nor is it contended that such words are used with absolute uniformity of meaning in the Bible. But speaking broadly, I think it will be found that "soul" describes the lower part of man's inner nature, his desires and personal qualities, while "spirit" refers to a higher part of his nature, the "soul," shall we say, in a higher and more perfect state of development. Failing true knowledge of what individual writers understood by the terms they used, arguments, may go very far astray. But one thing is certain, that throughout the Hebrew Scriptures the word "soul" (*nephesh*) is used over and over again in the sense of personality. We often speak of man as *having* a soul, but as set forth in the Old and New Testaments we should rather say that man *is* a soul, and thus we meet with such expressions as "thy soul desireth to eat flesh" (Deut. 12^{20}) or as in Mt. 6^{25}, "Be not anxious for your soul,—what ye shall eat, or what ye shall drink." There is no need to substitute the word "life," after the manner of some modern translators. What is needed is to understand the ancient conception of man as a soul.

After death, man is still a soul,—the physical body visible to the nonclairvoyant eye being but the most fragile and transitory part of his nature. But he is still within the precincts of this planet, and in the intermediate state known as Sheol, or Hades; and there, unless the personality is raised into a higher state of being, it is possible for man to perish, for "soul," as such, has no inherent immortality, as popularly taught in Christian churches. Immortality may be man's birthright, but it is contingent upon his obedience to the highest law of his being; otherwise it could not have been said,—"Lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding."

To cite all the passages which bear out this view would be to quote no small part of the Bible. But to take a couple of instances. Of evil men, in the intermediate state, it is said in Psalm 49 that: "They are like beasts" . . . . "Like sheep, into Sheol are they driven, Death shall shepherd them. And the upright shall have dominion over them in the morning. Even their form is for Sheol to consume away out of his habitation. But Elohim will redeem my soul out of the hand of Sheol: For (Elohim) will take me." And again, in Ezekiel 18^4, it is said, "The soul (*nephesh*) that sinneth,—it shall die."

Now besides the *neshamah*, we also read of the *ruah* in man, which latter term may certainly be translated wind or spirit. We read of the spirit in man, and also of the spirit of God. In Greek this is the *pneuma*, a principle which has to be implanted in the soul, and without which man has no true spiritual life. The soul, in Greek, is the *psuchē*, from which word we derive the word "psychical," —that which pertains to the soul, and by this word should we translate the Greek *psuchikos* rendered "natural," even in the "Revised" Version. Thus Jude speaks of "psychical man, spirit not possessing," and in I Cor. 2^{14}, Paul teaches that "a psychical man receiveth not the things of the Spirit of God." The man of the soul, needs

to be transformed into the man of the spirit. If, as in popular phraseology, the "soul" is to be "saved," then the personality must be brought over, raised, transfigured and immortalised.

The man who is truly a Christian has this higher principle already implanted in him. It is the Christ-life concerning which Paul agonised that it might be developed in those to whom he was writing. If it be implanted, then, in the after-death state, that process of awakening and transforming can take place which is called "the resurrection from among the dead." Of this the Apostle speaks in I Cor. 15^{42}, saying: "Thus also, the resurrection of the dead: It is sown in corruption, it is awakened in incorruption; It is sown in disesteem, it is awakened in radiance; it is sown in a lack of strength, it is awakened in power; it is sown a psychical body, it is awakened a spiritual body. If there is a psychical body, there is also a spiritual body. And thus it is written: The first man Adam became a living soul: the last Adam, a life-producing spirit."

Upon those who attain to this higher state, "the Second Death hath no power." (Rev. 20^{6}.) They then become "messengers of God," or to use the common term, "angels," the word *aggelos* meaning simply a messenger. "Angels" in the Bible, are never described as "souls," for the personality has been raised into a higher plane of being than that of the soul, but men become "spirits," and spirits are referred to as "messengers." (Heb. 1^{14} and 12^{23}.) That the purified spirits of those who have passed through the trials of this life, in trust, reverence and love, become themselves "angels," is obscured by the way in which the Greek is translated in more than one place, in our common versions. Thus in Mk. 12^{25}, we should read: "For whensoever they have risen from among the dead they neither marry nor are given in marriage, but are as angels in the Heavens." So also in Mt. 22^{30}, "" but as angels of God in Heaven, they are,"

while in Lk. 20^{36}, a compound work is employed,—*isaggeloi*,—which should not be rendered "equal *to the* angels," as if the angels were a distinct order of beings, but should be read "equal-angels," or "the same as angels." The article "the" is neither required by the Greek, nor needed to complete the meaning in English.

And now we shall be able to understand something of the Way of Life and the Way of Death, and of what Jesus meant when he spoke of the narrow Gate "that leadeth to The Life (*zōē*), and of the wide Gate "that leadeth to The Destruction. The Destruction (*apoleia*) is the loss of the higher principle of spiritual life, and the ultimate disintegration of the lower psychical nature, in the case of the utterly depraved and impenitent who die "the Second Death," while the Life is the life of the purified spirit, ever growing in love, joy, wisdom and power, and pursuing its higher evolution from cycle to cycle, from age to age.

The word commonly translated "everlasting" in the New Testament is derived from the Greek *aiōn*, which means a long period or cycle in the process of cosmic evolution. Thus, when Jesus said in concluding the parable of the sheep and the goats, (Mt. 25^{46}), "These shall go away into aeonian chastisement (or pruning) but the righteous into aeonian life," he neither taught the popular doctrine of "everlasting misery," nor yet the idea of immediate personal annihilation. Chastisement which is "*aionion*" in duration, will presumably be suffering, or a process of decay (pruning?) in the organism, which must endure until the cycle of existence upon its particular plane of being, is accomplished. In the end, "the Lamp of the lawless shall go out." (Prov. 24^{20}.)

But for the righteous, what *we* call "death," Jesus calls "entering into Life" (Mt. 17^{8}), and there is a Saying of his, repeated with slight variations, no less than six times in the Gospels: "He that loveth his soul, loseth it; but he that hateth his soul in this world, unto aeonian life shall

guard it." (Jn. 12^{25}.) When the personal desires are subordinated to universal ends, the personality, raised above the material and transitory, is immortalised in the "*aiōnion zōē*";—the "life eternal," that persists throughout the Life-Cycles.

X.

"MANY POWERS."

Such is the literal translation of the two Greek words *dunameis pollas*, found in Mt. 7^{22}, and commonly translated "wonderful works." This is one of the many instances in which an attempt to paraphrase only obscures the meaning of the original. It is *psychical powers* which are implied, as the preceding verses clearly indicate. The same expression occurs in I Cor. 12^{10}, where Paul speaks of "energisings of powers," as one form of "the gifts of the Spirit."

"Where there is no vision the people cast off restraint." (Prov. 29^{18}.) If the world passes through a phase of thought and belief in which the common convictions of the vast masses of mankind, in past ages, are criticised as if they could have had no real basis in the nature of things, then religion tends to become more and more a thing apart from daily life, an unreality and an abstraction; "faith," where it exists, degenerates into mere intellectual assent to a historical tradition, and the way is widened which leads to lawlessness and pessimism.

For many minds such a period prevailed during the 19th century; for not every soul possessed the spiritual fortitude of a Carlyle, or the hopeful nature of a Huxley. On the other hand, during that period, three or four movements grew up which, however they might differ in name and method, had this in common,—a recognition of the fact that the world of which we gain experience by means of the five senses as developed in the majority of people, is not by any means the whole of all that exists.

I refer to modern psychical movements. To some extent they have already influenced the orthodox churches, and have reminded many Christians that Jesus not only taught

his disciples to "preach the Gospel," but to "heal the sick." At the same time, even if they do not put them down wholly to the activity of the Devil, there is a strong feeling among the majority of people, that all distinctly "psychical" movements have something about them which is unhealthy and undesirable.

If this feeling be well founded, then the study of the Bible, and of ancient religions, and of anthropology in the broadest sense of the term, should make clear to us the reason.

Now without going into questions of prehistoric history, either from the scientific or religious point of view, it is evident that for some thousands of years past, the masses of mankind have been living on a moral level falling short by a long way of the spiritual elevation of the Sermon on the Mount. From this it follows, if we are prepared to accept Biblical teachings as to the state of the soul after death, that, whatever be their ultimate destiny, the majority pass into the next state of existence, in need of further purification. There are reasons which can be given by those who have had personal experience of psychical matters why even those who have lived good lives should not be desired to communicate directly with this world, for a long period after passing over, and in the case of those who have *not* lived good lives,—the reasons are still more imperative! Now ancient religions were full of ancestor worship. Impurity in the psychic world reacted on the lives of men, and great as may have been "the wisdom of the Egyptians," it was necessary that there should be a new beginning, a new movement, if men were to be saved from sin, and the results of sin.

We find therefore that the grand aim running through the Old Testament regulations, was to safeguard the people from psychical impurity of any kind. Apart from teaching the all-important truth of the Unity of God,—the object was to cut them off from the influence of unpurified souls, and while thus safeguarded, it was designed

that they should be instructed through prophets who should come under the influence only of purified spirits, and thus convey to the people the declared Will of God.

It was natural, therefore, that the laws against mediumship of a low kind would be very severe, and we read in Lev. 19[31], "Do not follow after obsessed persons, or necromancers: Do not link yourselves to these, to be polluted in them." That is to say, Do not get into their psychical conditions. The phrase used by our translators, "them that have familiar spirits," is open to objection. It gives a wrong impression to those who have no knowledge or experience of things psychical, moreover it does not convey the very serious meaning of the Hebrew. The original phrase,—"one who has an *ōb*," describes a person is in the unhappy state of the damsel mentioned in Acts 16[16], who "having a spirit of Python," "brought her masters much gain by soothsaying" . . . The word *ōb*, was akin to the Arab *āba*, which meant a soul that returns from Sheol. Some linguists take *ōb* to signify a water-skin, and if so the meaning is equally evident, for reference is made to what is the lowest part of a man's psychic nature,—a mere husk or shell. I have thought it desirable to explain this, because the phrase "consulting (or seeking after) the dead," means trying to get messages from persons in "Sheol," and does not mean messages given from Above, by purified spirits. That is just the difference between the true prophet and the false. The one is a recipient of Heavenly influence, and the other is actuated by the Unpurified.

Writing to those who, from the Christian standpoint, had made sacrifices of animals to evil spirits (*daimonia*), the apostle Paul urged them (Rom. 12[1]) to present their own bodies "a living, holy sacrifice, well-pleasing to God, —which is *your* logical Divine Service." There is no faculty of any kind that a man may have, but which may be used for good or for evil. At all times of the world's history there have been psychically sensitive persons, and

the question we have to ask in all cases, without regard to race or denomination, is, are these faculties used for the glory of God, and the welfare of man, or are they being employed to strengthen "the film that covereth all the peoples, and the web that is woven over all the nations." (Isaiah 25^7.)

To revert, then, to the question of modern psychical movements: without for a moment ignoring the good that is intermixed with whatever evil there may be in them,—without judging individuals, or criticising *en masse*,—it is because they are not clear of many of those very evils against which the early Christians had to fight, that there is this "unhealthy" element in them. What we want is clear vision,—but not the abominations which too often pass for "interesting experiences" in psychical research. But the pathway to that standpoint of clear vision, is the pathway of the cross.

An atheistic "Theosophy" which begins by instructing the pupil to strengthen his will, when the will is not yet surrendered to God, can only lead to swift disaster. And equally reprehensible is any cult which tolerates séances for the entertainment of the very riff-raff and scum of humanity; where thieves and footpads, the drunken and debauched, pass themselves off as angels of light. It is these denizens of Hades who are the worst burglars, who "dig through and steal" if they can, into the very citadel of the soul. It is they who bind "the strong man," and then steal his goods, and in comparison to these, the purloiners of communion plate are but harmless amateurs.

I am fully aware that numbers of "Spiritualists," "Psychical Researches," and others, are just as earnest in the pursuit of truth as many who regard their field of research as an absolutely forbidden ground, and these remarks are made in sympathy with all such genuine investigators. Nor is it implied that purified spirits are never among their helpers, but I wish to point out that we never find our Lord parleying with evil spirits,—*he* cast

them out!—and they were compelled to depart from their victims. It is *the methods* adopted in many of these movements to which exception is here taken. It is not for us to decide who God's messengers are to be,—and I doubt if purified spirits can ever take part in the things which the majority of these investigators desire to see and to hear.

There is a saying of our Lord's that "To whomsoever much is given, of him shall much be required." Those who know from personal experience that death does not put an end to our existence, are more than others responsible for the enlightenment of their fellow-men, and if such exercise their clairvoyance, or whatever it may be, to satisfy idle curiosity, or to gain wealth, influence and approbation, then are they among those to whom Jesus will say, "Depart from me, ye workers of the Unlawful."

Not that it is wrong to desire to know more of truth concerning the soul, and the higher laws which govern human development. "Would that all the Lord's people were prophets." But there is a right way of approaching these things, and there is also a wrong way.

The right way is to begin with (essential) Christianity, —to "seek first the Kingdom of God, and His righteousness," and then, just as with regard to the things needful for the body, so also of things needful for soul and spirit, it may be said that "all these things shall be added unto you."

But the wrong way is to forget God, and to follow the advice of those who lie in wait to ensnare the soul. It is a good thing to know for a fact that what we call "death" does not terminate our personal conscious existence, but let us not forget that mere knowledge that the soul can survive this change does not necessarily make a man good, and save his own soul by the power of the Spirit. From cases which have come under my observation, I can say that there are people to-day, to whom the words of Jesus apply with literal truth, "If they hearken not to Moses

and the Prophets, neither will they be persuaded though one should arise from the dead." (Lk. 16^{31}.)

True Christianity has still, therefore, a message for those who would "seek the living among the dead," and to those also who would map out and regulate their lives with respect to the motions of sun, moon, and planets, it still calls to a life of simple trust in God, as the highest wisdom,—for the true Christian will only impede his progress by consulting the horoscope of his earthly nativity. However much we may learn of the inner mysteries of life, and of the hidden laws of our being, there will still be an infinity of knowledge which is not yet ours, and faith be needed as much as ever for the greatest apostle, as well as for the humblest disciple.

But if Christianity has a solemn message for those who give themselves up to phenomena-hunting and fortune-telling, and who approach occult subjects from a wrong standpoint, it has an equally stern message for the orthodox churches. Though creed be added to creed, and though professing Christians die fortified by all the rites of the Church, yet, if they neglect to carry out the teachings of their Master, to them also will he say those terrible words, "*Depart from me . . . . never have I recognised you!*"

It is patent to the discerning student of history that if any one denomination obtains political power over any other,—it will abuse it. Churches which strive for power of this kind, and whose worship is a masquerading and a sham, need themselves to be cleansed from evil spirits, and to sit once more at the feet of Jesus, clothed in humility, and in their right mind.

When Thomas Aquinas obtained a long desired audience with the Pope, he found him engaged in counting over a pile of gold, and the Pope said: "You see, father, that the Church can no longer say: Silver and gold have I none." To which the other replied: "No; and neither

can it say, "In the name of Jesus Christ of Nazareth, rise up and walk!"

If Christians would live in conformity with the teachings of their Lord and Master, can we doubt that "the gifts of the Spirit" would be abundantly showered down upon them, not merely in a period of "revival," but continuously, and at all times. Then would the Anointed One be King and Ruler in the hearts of all his people, their power would be invincible, and righteousness would abound like the waves of the sea. How great were the works that Jesus did, and yet he said, "He that believeth on me, greater (works) than these shall he do, because I go to my Father" (Jn. 14^{12}).

But how are men going to carry out these teachings. As mere ethical principles to be adopted in a spirit of "enlightened self-interest?" I think not. The man who tries to carry them out in that way will only court an inglorious defeat. It can only be done with perfect trust in God, and by means of the help which He will give to all who commit their ways into His keeping. And if we fully trust in God, it must lead us, sooner or later, to recognise in Ieshua the Nazarine, the Messiah and Saviour of the World.

"Happy is it for thee, Simon son of Jona, to whom flesh and blood hath not revealed it, but my Father in Heaven" (Mt. 16^{17} Ev. da-Meph.). These words of our Lord show that it is possible for man to receive teaching directly from God. But whether given directly, or through the ministrations of angelic spirits, revelations seem to come to us mainly through persons. Prophets were taught by heavenly messengers. Heavenly messengers inspire those who in their degree are prophets to-day. It is from each other that we learn many of the lessons of life. Is there anything illogical in the idea of a supreme revelation of God's love in the person of Jesus? His oneness with the Father, the Jews would not acknowledge, and our Lord told them that the Kingdom would

be taken from those who did not recognise that truth, and be given to those who would "bring forth fruits"; adding, "He that falleth upon this stone will be grievously bruised, but on whomsoever it may fall, it will winnow* him." Those whom this truth offends, will find their lives broken up by it, but those who receive it will be put through a process of purification.

* The literal translation of the Gr. *likman*, Lk. 20[18].

A DISCOURSE UPON RIGHT CONDUCT.

According to Mattathiah 4^{23}—7^{29}.

And Ieshua[a] was going round throughout all Galila, teaching in their synagogues, and heralding the Heavenly Message[b] of the Kingdom;[c] and healing every torment, and every weakness among the people. And the report of him went forth into all Syria; and
24 they brought to him all that were sick, being afflicted with stubborn diseases and hateful torments, obsessed by evil spirits,[d] and moon-stricken,[e] and paralysed;—and he,—on each

Italics mark special emphasis. Brackets enclose words supplied by the translator. Sy = Syriac. Gr = Greek.

a Names are given as in contemporary use. Ieshua was a shorter form of the Heb. Iehoshua. This name, of which Jesus is the Latinised form, means "God is my Helper."

b As used in the New Testament, the Gr. word *euaggelion* implies something more than "good tidings." It is a message communicated from the spiritual realm, an inward revelation of joy and power.

c Human governments represent the kingdom of *man*. Jesus teaches how human life is to be conformed to the Kingdom of God. This "Kingdom" includes the higher spheres of existence where all is in harmony with God's will. Through sin, human life had become discordant therewith. The Heavenly Message teaches the Way of Life, the pathway of the higher evolution of the soul.

d Gr. *daimōn* meant originally a spiritual being, not necessarily bad. But the old-world religions having sunk into a degraded state, the term was used by the writers of the Greek Bible to imply earthbound and evil spirits.

e In Ps. 121^{6} it is said "The sun shall not smite by day; nor the moon by night." There are many cases on record of blindness due to sleeping exposed to the rays of the full moon, in the tropics.

one of them he was laying his hand,[f] and
25 healing them all. And many crowds followed
him from Galila, and from the Ten Cities,[g]
5, 1 and Ierushalem, and beyond the Iordan. But
when he saw the crowds, he went up into the
mountain;[h]—and having sat down, himself, his
2 disciples drew near to him, and opening his
mouth, he began to teach them saying:—

3 O the bliss[i] of those who have nothing,[j]—in
spirit!
For theirs is the Kingdom of the Heavens.[k]

f So it is in the Syriac.

g A region East of the Jordan.

h "Lo! upon the mountains, the feet of One who bringeth good tidings." Na. 1^{15}. "Mountains" are symbolical of the inspirational faculty in man: a mountainous region was given to Caleb because he "had wholly followed Yahweh." Josh. 14^{14}, and in Ps. 72^{3}, "The mountains shall bring peace to the people."

i *Makarios*;—an epithet applied to the Greek gods, and denoting a state of emancipation, immortality and bliss. In the Septuagint, it replaces the Heb. *ashre*, which means, "O the bliss of," and is usually translated by "blessed," as in Ps. 84^{5}, "Blessed is the man whose strength is in thee." But as a matter of fact the Jews objected to apply the word "blessed" to any but God, though it does occur occasionally in the Psalms, in reference to man. For us, now-a-days, the word "blessed" is too indefinite. On the other hand, it is justly objected that "happy," which some modern translators have used, does not convey a sense of the deep religious experience which the text implies.

j *Ptōchos*;—a destitute person begging from door to door and regarded by the Greeks as under Divine protection. A merely "poor" man was a *penēs*. Lazarus was a *ptōchos*, Lk. 16^{20};—literally, one who trembles or crouches with fear. The phrase used here corresponds to the Heb. *shepal ruah*, which occurs in several places in the Old Testament, and means the lowly or humbled in spirit. Isaiah 57^{15}, 66^{2}. In opposition to the opinion of the world, Jesus proclaims the happiness of those who have no real care about this world's goods, for their own sake, and who recognise that they themselves possess nothing,—deriving everything from God.

k The Heavens: Plural in both Gr. and Sy. and used in both Old and New Testaments to describe the spiritual spheres of existence into which purified spirits pass after death. "Who buildeth in the Heavens his upper rooms," Amos 9^{6}, and Ezekiel 1^{1}, says "The Heavens were opened, and I saw visions of Elōhim." So also, in Daniel 4^{26} "The Heavens have dominions." "In my Father's house," said Jesus, "are many abiding-places," Jn. 14^{2}, and Paul,—2 Cor. 12^{2},—spoke of being caught up "to the third Heaven."

4 O the bliss of the sorrowful![l]
For they shall be succoured.
5 O the bliss of the gentle!
For they shall inherit the Earth.
6 O the bliss of the hungry and thirsty,—after righteousness![n]
For they shall be feasted.
7 O the bliss of the compassionate!
For upon them shall be compassion.
8 O the bliss of the pure in heart![o]
For they shall behold God.[p]
9 O the bliss of them that bring forth peace![q]
For sons of God shall they be called.

l As, in exile, the Jews mourned for Zion, so, when weary of the world, and loathing the sins of the past life, the soul longs for the heavenly home. For such penitent ones intercession will be made, and purified spirits will be sent to strengthen and cheer. *Parakaleo* means primarily "I call to the aid" of anyone, and the Heb. *nacham*, which it replaces, is often used in the sense of spiritual consolation. After all, to "comfort" is old English for "strengthen." The Lord will "pay back in consolations to his mourners," Is. 57^{18}; and the underlying idea in the Gr. *paraklēthēsontai* is assuredly that of "ministering spirits" hastening to succour the broken-hearted.

n See Amos 8^{11}. *dikaiosunē*;—the life of the man who is *dikaios*,—just. The word implies the essentially practical side of "righteousness,"—*right-conduct*,—the Will of God in all our activities and relationships.

o That is the purified in soul: in Hosea 4^{11}, it is said that wine and impurity "take away the heart."

p The Gr. verb used here, and also in 3 John 11,—"the evil-doer hath not perceived God,"—more appropriately describes inner perception than the mere act of looking at a thing. The Gr. *theos* was an epithet meaning the Radiant or Holy One. As used in the Greek Bible it does not always imply the Supreme Being, but it always does when used as in this verse with the article:—*ton theon*.

q *Eirēnopoioi*:— those who live in, and are therefore able to spread abroad a Divine peace. The Heb. "*shalōm*" means wholeness, well-being, peace, harmony in the highest sense, and therefore opposed to the forces of discord, and especially to war. These seven beatitudes describe seven qualities of the soul that has entered upon the upward path. Entire dependence upon God; sorrow on account of past sins; gentleness, and development of the faculties of the soul; perception of right conduct, a sense of universal compassion; purity in thought and affection; and that "peace" which is "like a river," in the enjoyment of which man realises his sonship with God.

10 O the bliss of the persecuted,—on account of
righteousness,—for theirs is the Kingdom of
11 the Heavens:—blissful are ye!—whensoever
they may reproach you and drive you out, and
say concerning you everything evil in a lie, for
12 my Name's sake.[r] But ye,—rejoice ye, and be
in ecstasy,[s] in that day, because your reward is
great in the Heavens, for in like manner were
your fathers driving out the prophets that were
before you.[t]

13 *Ye* are the Salt[u] of the Earth! but if the salt
hath lost its savour, wherewith shall it be
salted? It is useful for nothing any more,
except,—being thrown out,—to be trampled
upon by the people!
14 *Ye* are the Light of the World!—and the city
that is built upon the top of a hill[v] cannot be

r "Who thrust you out for my Name's sake, Is. 66[5]. "Name" in the Bible generally implies character, and hence it was said "there is no one that doeth aught in my Name, and can say against me what is evil," Mk. 9[39].

s "*Agalliathēnai*";— from *agan*, very much, and *allomai*, to leap; a word denoting spiritual ecstasy, as *e.g.*, in Lk. 10[21], where it is said that Jesus was in ecstasy (*ēgalliasato*) in the Holy Spirit.

t Such as Joseph, Samuel, Jeremiah, and others. *Prophētēs*, one who speaks for another, and therefore one who gives messages from the spiritual world, "angels," *i.e.*, messengers,—"*aggeloi*." In 1 Sam. 9[9], it is said "The prophet (*nabi*) of to-day, used to be called beforetime the seer (*roeh*)."

u There was a contemporary proverb (quoted by Pliny, *Nat. Hist.*, 31, 9) to the effect that "Nothing is more useful than sun and salt." Salt is valued by most primitive peoples not only for dietetic uses, but for purposes of purification. Salt preserves, and Jesus therefore compares to it those steadfast and enduring souls without which human society would soon cease to hold together at all. In 2 Chron. 13[5], we read of "a covenant of salt." Infants were sprinkled with salt, Ezek. 16[4], and salt was scattered over the ruins of a doomed city, Judges 9[45].

v Jerusalem,—the "city of peace,"—was set upon a hill, like many other sacred cities in ancient times.

15 hidden. Neither light they a lamp and put it
under the measure, but upon the lampstand,
and it giveth light for all who are in the house.
16 Even so let *your* light shine before men, that
they may see your fair deeds, and glorify your
Father who is in the Heavens.[w]
17 Do not suppose that I have come to break
down the Law and the Prophets. I have not
come to break down, but to make complete :[x]—
18 for *Amēn*,[y]—I say to you, until the Heavens
and the Earth pass away, not one iod, nor one
corner,[z] shall pass away from the Law, until
19 all things come into being. Whosoever, there-

w The teaching of the Fatherhood of God is by no means absent from the Old Testament, though specially emphasised in the words of Jesus. See Deut. 14^{1}, Is. 64^{16}, Mal. 2^{10}. "Heavenly Father" is a distinctly Jewish phrase.

x The essential meaning of *plērōsai* is, to fill up a space left empty, and hence its use when applied to a prophecy now "fulfilled." The Mosaic Law was regarded by the people as the Law of God, and it is in the sense of the Law of God that Jesus now speaks of "the Law." But he recognises that the received code was defective, and proceeds to add what was lacking.

y *Amēn* is said to come from a Hebrew root meaning to make firm, establish; it is doubtless a word of great antiquity, and was probably a kind of invocation. It is more strictly the corroboration, not of one's own word, but of that of another. Hence its frequent use by Jesus as reflecting the Truth received from the Greater Witness. Hence also its use by Paul in 2 Cor. 1^{20}. It is Messianic, as in Is. 55^{16}, "he . . . shall bless himself in *Elohim Amēn*"; and in Rev. 3^{14}, "These things saith the *Amēn*, the Witness faithful and true, the First [principle] of the Foundation of God." In Rabinical literature rules are laid down for its pronunciation, even as secret instructions were given by the priests with respect to the sacred Name. "He who pronounced it was greater than he who blessed . . . . it opened the gates of heaven." In the Christian Church it has been employed from the earliest times. Tertullian says that only the faithful were to join in the response. Whether translatable or not, the writers of the Greek and Syriac gospels make no attempt to do so. It is best left in the text.

z The iod, or i, is the smallest letter in the Heb. alphabet. The corner, or "horn," a little mark in some of the larger letters. The Jews have always been most careful of the written law, counting the very letters of which it was composed. Jesus here teaches that the eternal laws upon which the very existence of the heavens and the earth depends, can never be altered in the slightest degree.

fore, shall relax one of these little[a] commandments, and teach men so, shall be called little in the Kingdom of the Heavens; but whosoever shall carry out, and teach them,—that one shall be called great in the Kingdom of the
20 Heavens. For I say to you that unless your righteousness shall surpass that of the Scribes and Pharisees,[b] in no wise may ye enter into the Kingdom of the Heavens.

21 Ye have heard that is was said[c] to the people of old:

"Thou shalt not commit murder:"[d]
And whosoever shall commit murder
shall be liable to the [Local] Judgment.[e]

22 But *I* say to you, that every man who is *angry*[f]

a So in the Syriac, and Aramaic has no superlative. These laws relating to anger, adultery, oaths, and the treatment of foreigners, are all subordinate to the *great* commandment of perfect love to God and the neighbour. Mt. 22^{36}, Mk. 12^{29}.

b The Scribes were both transcribers and teachers of the Law; they, and the Pharisees (the "separated" ones) represented orthodox Judaism, which at this period had degenerated into formalism. The Pharisees accepted the accumulated tradition, as well as the text of the Law, and right-conduct (as they esteemed it) was their speciality.

c The common people could not *read* Hebrew.

d Exodus 20^{13}, Deut. 16^{18}. The Heb. *rasah* is never applied to the slaying of brute beasts, but to killing men in a violent and unjust manner.

e The Local Court as instituted in Deut. 16^{18}.

f Eikē; usually translated "without a cause," and inserted here, in some versions, is not found in the two oldest Greek MSS, nor in the Latin Vulgate. In the Old Syriac it is transliterated, as doubtful perhaps, and transcribed under protest? Both Jerome and Augustine rejected *eikē*. Tertullian, discussing Christian innocence (Apol. 45) says, "Which is the ampler rule,— to say 'Thou shalt not slay,' or 'Thou shalt not so much as be angry?'" The Local Judgment, the Sanhedrin and the Ge'Hinnom of Fire illustrate intensive degrees in the dispensation of universal justice, here and hereafter. Earthly courts do not punish men for angry feelings and evil thoughts which have not expressed themselves in deeds recognised as criminal. But from a spiritual point of view it is far otherwise. Every feeling and every thought which we entertain, leaves its mark upon us, and moulds our characters and destiny.

with his brother, shall be liable to the [Local] Judgment;—and whosoever shall say to his brother,—Good-for-nothing![g]—shall be liable to the Sanhedrin;[h] and whosoever shall say,—Rebel![i]—shall be liable to the Ge'Hinnom of Fire![j]

23 If, therefore, thou be bearing thy gift towards the altar, and there should'st remember that thy brother hath aught against thee in enemity,

24 leave there thy gift before the altar, and withdraw;—first be reconciled with thy brother, and then come and offer thy gift.[k]

g Hraka :—a contemptuous expression, probably Chaldean, but understood by the Jews, just as foreign words are often used and understood by us in our own day. Its probable meaning is empty, worthless : but "He that sheweth contempt for his neighbour, sinneth," Prov. 14^{21}.

h The High Council of seventy-one elders, before whom superior cases were adjudicated. If we not only abuse and despise others, but treat them as apostates; even more heinous is the sin.

i Heb. *moreh*. Num. 20^{10}. A stronger term is required here than sluggish, stupid,—the Gr. *mōros*,—some equivalent for which Jesus himself used, Mt. 23^{17}.

j The Valley of Hinnom; Hinnom was probably the name of a man who had once possessed the valley on the south side of Jerusalem, in which children had ben sacrificed to Moloch, and which was used for crematorial purposes in the case of the worst criminals. The valley had long been taken as symbolical of the sufferings of evil men, after death. Such souls cannot pass into the spiritual spheres. Evil passions still enthrall them and are the "fire" which burns on, and is thus "unquenched."

k Speaking of the Nazirites, Josephus tells us (*Ant.*, 4, 44), "They dedicate themselves to God as a *corban*, which in the language of the Greeks denotes a gift." The word *corban* came to mean anything dedicated to the Temple, and, as we see in Mk. 7^{11}, great evils had come from the abuse of this custom, duties to parents being evaded in the name of religion .But originally the vow of separation was taken by those who, having entered the path of psychic development, vowed to devote themselves to this alone, and the votive gift to which Jesus refers is the votive gift of the soul. The variant in Lk. 12^{58}, "Give him his profit while yet thou art in the way with him, that thou mayest be quit of him," establishes the further meaning of this, and the next verse. The "*Didachē*" says : "Let no man who has a dispute with his fellow come together with you, until they be reconciled, that your sacrifice be not defiled." We must endeavour to set right any wrong we have done in the past, if it is still doing harm, and it be clearly in our power to do so. We must feel at peace with all men if we would enter upon the pathway of spiritual progress.

25 Be of kindly disposition towards thine adver
sary, promptly, while thou art with him in the
way;—lest perhaps thine adversary deliver
thee up to the judge, and the judge to the
officer, and thou shalt be cast into prison.[l]
26 *Amēn*,—I say to thee, in no wise shalt thou
come out from thence, until thou hast paid the
last mite.

27 Ye have heard that it was said:
"Thou shalt not commit adultery."[m]
28 But *I* say to you that every one who looketh
upon a woman, with desire, hath committed
29 adultery with her already in his heart. Now
if thy right eye[n] ensnare thee, pluck it out, and
throw it from thee; for it is highly to thine
advantage that one of thy members perish, and
not they whole body go into Ge'Hinnom.
30 And if thy right hand[o] ensnare thee, cut if off,
and throw it from thee; for it is highly to thine
advantage that one of thy members perish, and
not thy whole body go into Ge'Hinnom.

l Tertullian, and others in the early days of Christianity, regarded the "prison" as Hades,—the intermediate state,—and this view is certainly suggested in Lk. 13, where, after the same, or a similar conversation, Jesus teaches that, sooner or later, all evil deeds will produce their results, and even as the physical body may perish by accident or violence, in the earth-life, so also the psychical nature may be ultimately lost. In the present case it would therefore be implied that the soul may be detained in its progress, hereafter, when serious obligations have not been discharged during the earth-life.

m Exodus 20^{14}.

n Anything we desire, but which stands in the way of our spiritual progress.

o Anything we practise or possess, which hinders the higher life.

31 It was said, moreover:
"Whosoever shall put away his wife,
Let him give her a writing of divorcement."
32 But *I* say to you that he that dismisseth his wife concerning whom adultery hath not been alleged,—he causeth her to commit adultery, and he that taketh up a divorced woman doth indeed commit adultery.[q]
33 Again, ye have heard that it was said to the people of old:
"Thou shalt not swear falsely,
But shalt render to the Lord thine oaths."[r]
34 But *I* say to you:—swear not at all! Neither by the Heavens, for they are "the throne of
35 God."[s] Nor by the Earth, for it is "the footstool that is under His feet."[t] Nor by Ierushalem, for it is "the city of the great king."
36 Nor by thine own head mayest thou swear, because thou art not able to make in it one hair
37 black or white. But your word shall be, Yea, yea;[u] and Nay, nay;—for whatsoever goeth beyond these is from the Evil One.[v]

q This verse is given as in the Syriac.
r Lev. 19[12], Num. 30[2], Deut. 23[21].
s Is. 66[1].
t Ps. 48[2].
u Let your "yea" be *truly* "yea."
v Gr. *tō ponērō*. That "Evil One" is the proper translation both here and in Mt. 6[13], there can be no doubt; at the same time it should be pointed out that the popular conception of "The Devil" is nowhere sanctioned in the Bible. The term "adversary," or "accuser," (Heb. *satan*) like the phrase under consideration, simply implies an evil spirit, as, *e.g.*, in the case of the woman who said, "whom an accuser (*satan*) hath bound lo! eighteen years."

38 Ye have heard that it hath been said:
"Eye for eye, and tooth for tooth."[w]
39 But *I* say to you;—ye shall not stand up
against the evil man![x] But whosoever smiteth
40 thee on thy cheek,—offer him the other. And
him who is wishing to have thee judged, and
to take thy tunic;—let him have thy mantle
41 also. And whosoever shall impress[z] thee one
42 mile, go with him two. Give to him that
asketh thee, and him who is desiring to borrow
from thee,—forbid him not.

43 Ye have heard that it hath been said to the
people of old:
"Thou shalt love thy neighbour,"
And hate thine enemy.*
44 But *I* say to you;—be loving[a] to your enemies!
Bless those who curse you,[b] do rightly by
those who hate you, and pray[c] for those who

w Exodus 21^{24}.

x Sy. as also in the Greek.

z *Aggareuo*, the word occurs also in Mt. 27^{32}, where Simon of Cyrene was compelled to carry the cross of Jesus.

* Lev. 19^{17}, 2 Chron. 19^{2}, Ps. 139^{21}, Deut. 23^{6}. It had been said in the law of Moses, "Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people: So shalt thou love thy neighbour as thyself." "Neighbour," here, was understood in the sense of compatriot. But Jesus showed that "neighbour" must be made to include foreigners as well as compatriots, and should mean *any one needing your help*, no matter of what nationality; for when "a certain lawyer" asked him, saying, "And who is my neighbour?" Lk. 10^{29}, Jesus replied to the question by the parable of the good Samaritan.

a Sy. moreover the Gr. *agapao* means "treat with affection,"—"have desires for" and has not exactly the same sense as *phileo*.

b "Bless those" etc.: rejected by Westcott and Hort, but occurs in the *Didachē*;—with this variation, "fast for those who persecute you."

c Jesus did this,—on the cross, Lk. 23^{34}.

45 abusively threaten and persecute you: That
ye may become sons of your Father,—who
is in the Heavens;—He that maketh his sun
to rise on the evil and the good, and sendeth
down his rain on the upright and on the
46 wicked. For if ye be loving to them that
are loving to you, what recompense have ye?
47 Do not even the tax-gatherers the same? And
if ye welcome your brethren only, what do ye
uncommon? Do not the peoples of the world[d]
the same also?
48 Ye, therefore, shall become perfect,[e]
Even as your Father who is in the Heavens,—
is perfect.
6, 1 But take heed that you exercise not your gift
before men, so as to be gazed at by them;
else have ye no reward of your Father who is
2 in the Heavens. When, therefore, thou doest
thy kindness, do not sound a trumpet before
thee, as the respecters of persons[f] do in the

d Ethnikoi;—people forming a nation; the masses of mankind.

e Teleios; from *telos*, an end; and meaning therefore "having reached its end." In common speech the word "perfect" has come to signify a state which cannot be improved; but the word is derived from the Latin *perficio*, I do thoroughly, or make thorough. "Perfect" is therefore used in the present instance in the sense of sticking to one course of action through thick and thin. The same word in the Greek is used in Mt. 19[21], when Jesus replies to the young man: "If thou would'st be perfect," *i.e.*, thorough-going, consistent throughout. So also in Genesis 17[1], "Be thou perfect" (Heb. *tanim*,—the opposite of "skin-deep"). Luke, in a parallel passage has "compassionate." The teaching of Jesus is that we are not to be superficial, but to despair of no one; even as God's love radiates out upon the whole creation. The *teleioi* among the early Christians were those who took up their cross in a thorough-going and whole-hearted way.

f Hupokritēs,—one who answers, an interpreter, one who plays a part. The use of this word to signify a pretender is unclassical.

synagogues, and in the streets, that they may be glorified by the people. *Amen*,—I say to you, they are getting back their reward!

3 But *thou*,—when thou doest thy kindness, let not thy left hand know what they right hand
4 doeth; that thy good deeds may be in the Hidden, and thy Father who seeth in the Hidden,—He himself shall recompense thee in the Apparent.

5 And when ye pray, ye shall not be as the respecters of persons, for *they* love, in the synagogues, and at the corners of the broadways, to take their stand and pray. *Amēn*,—I say to you, they are getting back their reward!

6 But *thou*,—when thou would'st pray, enter into the inner chamber, and shutting the door in thy face,[g] pray to thy Father who is in the Hidden, and thy Father who seeth in the Hidden will recompense thee in the Apparent.

7 And, being at prayer, use not vain repetitions,[h] as the peoples of the world do, for *they* think that they will be heard for their much speak-
8 ing! Do not, therefore, make yourselves like them: for your Father knoweth of what things
9 ye have need, before ye ask him! Thus therefore pray ye:—

g Syriac.

h The incessant repetition of some word or formula, as is common in the religious exercises of many Eastern peoples.

Our Father, who art in the Heavens;—
Thy Name be hallowed,[i]
Thy Kingdom come,
Thy Will be accomplished,[k]
In the Earth, as it is in the Heavens.
11 Our Continual[l] Bread,—give us this day;
12 And forgive us our debts,
As we also have forgiven our debtors:

i "They will hallow my name," Is. 29^{23}. The exceeding sanctity of the Divine Name is enforced through Jewish life and literature. In 6,828 places in the Old Testament, it is represented by the Tetragrammaton, YHWH,—the pronounciation of which is thought by modern scholars to be Yahwéh; and the word is taken to be the 3rd per. sing. of the archaic stem HWH,—to be,—and to mean, therefore, HE IS. The central idea involved in "the Name" was that of existence. According to the Babylonian Talmud, the Name was not pronounced by the priests as far back as 270 B.C. Another tradition states that only the high-priest might pronounce it, and then in a low tone, in the ceremonial of the Day of Atonement. As an intimation that it must not be read out, in common use, but some other less sacred word substituted for it, the Scribes inserted the vowels of Adonai or Elohim, thus producing—YaHoWaH, or YeHoWiH, so as to suggest the reading of those supplementary names instead. "Jehovah," never was "the Name"; it was assumed to be so by Galatinus in 1520 A.D., and was adopted by the translators of the A.V.

k The radical sense of *gignomai* is to *come into being*.

l Epiousion;—a word peculiar to this prayer. Origin testifies that it was not used in common speech, and the fact that it was invented for some special purpose shows that the popular derivation from *epeimi*, with the strained interpretation, "daily," cannot be correct. It must surely come from *ousia*, a word implying existence, being, real nature. The Septuagint often uses the word *periousios*,—excellent, peculiar, over and above (round about the being of a thing); and *epiousios* was probably employed to express the idea of *descending upon our being*. As to the Syriac, it means continual or constant, and the word used is akin to the Heb. translated "sure" in Is. 33^{16}, "His bread shall be given him, his waters shall be sure." The "Bread" then referred to is (1) permanent, and (2) descending upon our being. The meaning is undoubtedly the constant outpouring of spiritual life upon the soul, the analogy being that of the manna given to the Israelites in the wilderness. In Num. 4^{7}, the shewbread is described as "Bread of continuity." This hallowed bread could only be eaten by the pure, 1 Sam. 21^{4}.

13 And bring us not to the test,[m]
But rescue us from the Evil One.[n]

14 For if ye forgive[o] men their faults,
Your Heavenly Father will forgive,—even you;
15 But if ye yourselves forgive not men their faults,
Neither will the Father forgive you your faults.

16 And when ye fast,[p] do not become like the respecters of persons,—of dismal countenance,—for they make their [natural] looks dis-

m Peirasmos; ordeal, proving, trial. The concluding petition in this prayer is for deliverance from the power of evil spirits. Jesus himself had been tempted in the desert, for he was "tested in all respects . . . yet without sin," Heb. 4^{15}. Using the same word *peirasmos*, James says: "Happy the man who remains firm under trial; because,—having become approved,—he shall receive the crown of the Life which the Lord hath promised to them that love him. Let no one, while being tried, say, 'I am tried by God,' for God is untried in evil things, and He tries no man, but each one is tried by his own desire, being lured forth and enticed." The Syriac reads, "Do not make us come into the trial." Augustine says, "Many in interpreting, say, 'Suffer us not to be led into temptation.'" The prayer is not lest *God* should test us, but that if it be possible our lives may be so overruled that we may escape the extreme penalty of sin.

n In Mt. 4^{3}, the "Evil One" is termed *ho peirazōn*,—"the tester." In many codices the doxology is added: "For thine is the Kingdom, the Power, and the Glory." [or Radiance,—*doxe*] "Throughout the Life-Cycles. Amen."

o Aphiemi;—to set free, let go.

p Fasting has often been practised among primitive and ancient peoples as a means of inducing a state of psychic susceptibility. Mt. 9^{14}, Mk. 2^{18}, and Lk. 5^{33}, testify that the disciples of Jesus "fast not." They did not, at least, fast "while the bridegroom was with them." In the present instance Jesus recognises the custom, without criticising its merits, and points out that if undertaken, it must be in deep sincerity and singleness of purpose.

appear,[q] in order that they may appear to men
17 to be fasting. *Amēn*,—I say to you, they are
getting back their reward! But when *thou* art
fasting, anoint thy head, and wash thy face,
18 that thou appear not to men to be fasting, but
to thy Father who is in the Hidden,—and thy
Father who seeth in the Hidden, will recom-
pense thee.
19 Treasure not up for yourselves treasures upon
the Earth, where moth and rust consume, and
20 where thieves dig through and thieve, but
treasure up for yourselves treasures in the
Heavens, where neither moth nor rust consume,
nor thieves dig through and thieve:

21 For where thy Treasure is,[r]
There will thy Heart be also.

22 The Lamp of the body is the Eye:[s]
If, therefore, thine Eye be clear,[t]

q Literally, "they make their faces unseen, in order that they may be seen." These respecters of persons" aimed at passing themselves off before the common people as great religious ascetics.

r Lk. 6^{45} shows what is meant by "the treasure" of the heart;—the thoughts and desires which we entertain and which determine the sphere of the spirit.

s The Eye here symbolises the spiritual soul. As the light of the sun streams into the physical eye, so the Light of Heaven streams into the inner nature, when open to receive it. The prophets were called the "eyes" of the people. "Yahweh . . . hath firmly closed your eyes,—the prophets; and your heads,—the seers, hath he covered, and so all vision hath become unto you as the words of a writing that is sealed," Is. 29^{10}.

t Haplous;—simple, single, not folded;—means here transparent or translucent:—the state of the developed and purified soul;—"open" to the spiritual world. In Num. 24^{3}, Balaam is described as "the man of opened Eye," and in 1 Sam. 3^{1}, we read, "The word of Yahweh had become rare in those days, there was no open vision." Jesus came "to proclaim liberty to the captives, and opening of the eyes to them that are bound," Is. 61^{1}.

Thy whole body will be luminous;[u]
But if thine Eye be evil,[v]
Thy whole body will be dark;[w]
If, therefore, the Light which is in thee be dark,—
The darkness how great!

24 To two Lords can no man be in service,
For either he will hate the one, and love the other,
Or the one he will endure, and the other he will despise;
Ye cannot be devoted to God, and to Mamuna.[x]

25 For this cause I say to you, be not anxious for your soul,
What ye shall eat, or what ye shall drink;—
Or for your body,—what ye shall put on;—
Is not the soul more than the food?
And the body than the raiment?[y]

u Photeinos;—shining, giving light. As the soul becomes more and purified, the body is illumined with the light of the spirit. Luke adds: "If therefore thy body be luminous, not having any part dark,—the whole shall be shining as when the lamp lighteth thee with its gleam." Purified spirits themselves are intensely bright. "His face like the appearance of lightning," Dan. 10^{6}. "His appearance was like lightning, and his raiment white,—as if snow," Mt. 28^{3}.

v Ponēros;—useless, depraved, evil. See Deut. 15^{9}, Prov. 28^{22}. The unpurified soul under evil influence. Joseph, by reason of his spiritual gifts, had been the means of preserving his brethren, and in Jewish tradition his descendants were exempt from the "evil eye."

w Skoteinos;—dusky, dark. In Zec. 11^{17}, it is said of the worthless shepherd that "his right eye shall be wholly darkened."

x A Syrian god of the Underworld who tempted with riches.

y This does not mean that the body is to be neglected, but that the highest things must be held first in importance. "Soul" is often used in the Bible in the sense of human personality, man not merely having a physical body, but mind and affection.

26 Look at the birds of the sky!
They sow not, neither reap they, nor gather into barns,—and yet your heavenly Father feedeth them,—
Are *ye* not of more value than they?
27 But who from among you, by being concerned,
can add even one fore-arm-length[z] to his
28 stature? And why are ye troubled about a garment?
Meditate upon the lilies of the plain,[a]—how they increase:[b]
They do not weary themselves with toil, neither do they spin.
29 And yet I say to you: Not even Solomon in all his splendour, was arrayed like one of these!
30 Now if God thus adorneth the herbage of the land, which to-day is,—and to-morrow,—thrown into the furnace;—
Not much rather *you*,—ye little-trusting![d]

z Pēcus; the length from the point of the elbow to that of the middle finger.

a So in the Sy. Peshitta. These were lilies of rich colours, scarlet and purple, which grew in profusion among the shrubs and in the pastures of the desert. The contrast is that of artificial as compared to natural beauty.

b Auxano;—increase in size. The idea is, how they develope,—without conscious effort. As flowers unfold spontaneously in the light of the sun, so also will the inner nature develope if we live in the radiance of God's love. "I will become as the dew unto Israel,—he shall blossom as the lily," Hosea 14^5.

d Pistis; trust or confidence,—*not* a scheme of "systematic theology." The Gospels are written in a style which, while very simple, is exceedingly direct and terse. It would be difficult to find writing more condensed.

31 Be not therefore anxious, saying,—What shall
we eat, or what shall we drink, or wherewithal
shall we be arrayed? For all these things the
32 peoples of the world seek after. For your
Father doth know that for you also these things
are required.
33 But ye,—seek ye first the Kingdom of God,
and *His* righteousness,[e] and all these things
shall be added to you.
34 Do not then be anxious for the morrow,[f]
For the morrow will be anxious for itself;
Sufficient for the day is the vexation[g] thereof!

7, 1 Judge not;—that ye be not judged:
2 For with what judgemnt ye judge, ye shall
be judged,
And with the measure that ye mete, it shall
be meted to you.
3 Why, moreover, dost thou look at the splinter
in thy brother's eye, while the beam in thine
own eye thou dost not examine?
4 Or how wilt thou say to thy brother: Let me
pull the splinter out of thine eye,—when lo!
a beam is in thine own eye!

e Among the "uncanonical" sayings attributed to Jesus are the words, "Ask for great things, and the small things will be given to you. Ask for heavenly things, and the earthly things will be given to you." Get the spiritual life of the world right, and whole libraries of "economics" might be happily forgotten.

f Jesus never told us to "take no thought for the morrow" in the modern sense of those words. *Don't worry* is his teaching. Reasonable forethought is not worry.

g Kakia;—the troubles and worries of the day.

5 Thou respecter of persons! First pull the beam out of thine own eye, and then it will be approved for thee to pull the splinter out of thy brother's eye!

6 Give not a sacred thing to dogs,[h]
Neither cast your pearls before swine,—
Lest, at some time, they trample them down under their feet,
And, turning, tear *you!*

7 Be asking,[i]—and ye shall receive;
Be searching,[j]—and ye shall find;
Be knocking,[k]—and it shall be opened to you.

8 For whosoever asketh,—receiveth;
And he that searcheth;—findeth;
And he that knocketh;—it is opened to him.

h To speak of the inner mysteries of the life of the soul to those who will neither understand nor sympathise, will not merely do no good, but may occasion much harm, as every true friend of wisdom will learn by experience. The verse is a case of inverted parallelism: it is the dogs that tear, and the swine that trample under their feet. Dogs and swine are both unclean animals, and symbolise here passionate, selfish people who will try to injure, and sensual men who will despise what you say. Jesus often gave private explanations to his disciples, and sometimes declined to answer questions in public, Lk. 8^{10}, 20^{7}.

i In Greek the pres. imp. denotes an action which is being continued, otherwise the aor. subj. is used. That we should keep on praying for a thing is taught in the parable of the importunate widow, Lk. 8. It is the earnest prayer which brings an answer. "The supplication of a righteous man availeth much, when it is energised," James 5^{16}.

j The Talmud says: "Wise men reach forward without rest, both in this world, and in the world to come." The man who desires to learn more of the higher truths of life and religion must devote himself as earnestly to that end as the man of the world strives after wealth;—and even more so.

k "The Kingdom of the Heavens suffereth violence," Mt. 11^{12}. Not a faint-hearted tap;—keep knocking till the door be opened!

9 For what man from among yourselves, whom
his son shall ask for bread,—will hand him a
10 stone! Or a fish also shall ask, will hand him
11 a serpent! If ye then, evil as ye are,—know
how to give good gifts to your children, how
much more shall your Father who is in the
Heavens, give good things[l] to them that ask
him!

12 Whatsoever things, therefore, ye would that
men should be doing to you,
Even so, be ye doing to them;
For THIS is the Law,—and the Prophets![m]

13 Enter ye in at the narrow Gate:
For wide is the Gate, and spacious the Way,
That leadeth to The Destruction,
And many be they who enter thereby:
14 How narrow is the Gate
And hemmed in is the Way,
That leadeth to The Life;
And few be they that find it!
15 Keep yourselves from prophets of falsehood[p]
who come to you in the vesture of lambs,[q]—and
within, they are plundering wolves!

l In Luke 11[13], a parallel passage reads, "Holy Spirit from Heaven."

m The Eternal Law, and the words of inspired teachers,—which were already transcending the popular ethical standard, Mal. 2[16], Zec. 5[3].

p Micah 3[5]. Pretended religious teachers, under evil influence. Jesus proceeds to give us an infallible test by which we may distinguish true prophets from false.

q Syriac.

16 By their fruits shall ye recognise them;—[r]
Unless, indeed, men gather
Grapes from thorns, and figs from briers!
17 For every good tree bringeth forth fine fruits,
and the worthless tree bringeth forth useless
18 fruits. The good tree cannot bring forth
useless fruits, neither can the worthless tree
bring forth fine fruits:
19 Every tree therefore that bears not fine fruits is
20 hewn down, and is thrown into fire:—So ye
shall recognise them by their fruits!

21 Not everyone, therefore, that shall say to me,—
My Lord, my Lord!
Shall enter into the Kingdom of the Heavens:
But he that doeth the Will of my Father who
is in the Heavens,—*he* shall enter into the
Kingdom of the Heavens.

22 For many will say to me in that day,—[s]
Our Lord! our Lord!,—in *thy* Name did we
not eat and drink?[t]

r Conduct! not "orthodoxy." In Gal. 5^{22}, Paul describes the "fruits of the Spirit" as "Love, joy, peace, long-suffering, usefulness, goodness, trustfulness, gentleness, self-control."

s Mal. 4^{5}. Ieshua the Anointed;—he alone could say such a thing as this!

t So it is in the Syriac. If Lk. 13^{26}, be the original form of this Saying, it may be an allusion to the feeding of the five thousand in Lk. 9. But if, as above, it may refer to the custom of breaking bread and handing round "the cup of blessing," as was the general practice among Jews at the time. Bread was broken at Jewish meals with the words "Blessed art thou O Lord our God, the King of the world, who produced bread out of the earth." When unleavened bread was taken

And in *thy* Name prophesy?
And in *thy* Name cast out evil spirits?
And in *thy* Name exercise many powers?

23 And then will I solemnly declare[v] to them,
Never have I acknowledged you!
"Depart from me,—ye workers of the Unlawful!"[w]

24 Everyone, therefore, who heareth these Sayings of mine, and doth practise them, shall be likened to a discerning man who built his house upon
25 the rock;—and the rain descended, and the floods came, and the winds blew, and rushed against that house;—and it fell not; for it had
26 been found upon the rock. And everyone who heareth these Sayings of mine, and doth *not* practise them, shall be likened to a foolish man
27 who built his house upon the sand: And the rain descended, and the floods came, and the

they said "This is the bread of affliction which our fathers ate." What Jesus did at the Passover with his disciples was being done in hundreds of other Jewish households at the same time. But he gave to the custom a new signification. Under the Old Covenant it commemorated deliverance from the bondage of Egypt, but under the New, it would remind disciples of the Anointed One, of the body which had been broken, and of the blood which had been shed, that they might be delivered from the bondage of sin.

v Homologēsō;—this verb means to "hold the same language with." It implies something with which the speaker agrees. "Confess," now-a-days, in common speech, often means no more than "admit" or "own up." The word is used here in the sense of a solemn public pronouncement. The pressing plea of the false follower will be met by this irrevocable denial.

w Anomia;—lawlessness, and in this case implying sorcery. The words "Depart from me," etc., are a quotation from Psalm 6^8.

winds blew, and dashed against that house;—
and it fell; and the fall thereof was great!

28 And it came to pass, when Ieshua had ended
these Sayings, that the crowds were struck with
astonishment at his teaching; for he was
instructing them as one who had authority,[x]—
and not as their Scribes, and the Pharisees.

x The etymological meaning of *exousia* is *out of (one's) being*, or *existence*, and hence its use in the sense of "authority." The Scribes appealed to an external authority; Jesus to an internal. As they listened to his teaching, the people were utterly struck with amazement, and so may we be also, even to-day, when we examine, and realise its wisdom and beauty!

pp. 129 - 156.
Standard and Ideal.

APPENDIX

CORRECTIONS AND ADDITIONAL NOTES.

Page 4, line 3. Both Gospels (Mt. and Mk.) were probably written in Greek, utilizing Aramaic sources.

P. 12. More accurately, the Divine Name means "He who becomes."

P. 30. Jn. 2^{15} should read, "And making a scourge of cords he drove all out of the temple, both sheep and oxen." There is no indication that Jesus struck any human being; the Greek is non-committal.

P. 37. Line 5 should read, "It was formally taken . . . . this would be one year before that event."

P. 49. To what has been said in Chapter 5 upon the so-called "non-resistance" question I will only add: the position is perfectly sound for spiritual souls who feel inwardly called to take it. For materialists, or for those whose final allegiance is to anything less than the Kingdom of God, it has no sufficient basis. Physical force has its place in human life, and may be exercised for good, but hard and fast rules of conduct under hypothetical circumstances cannot be laid down for those who are led by the Spirit of God. "Resist not evil" means, Do not meet violence by violence, or injustice by injustice. We are to "overcome evil with good." War was permitted to the Israelites because the Jewish Church was representative to the world of God's dealings with man, and, meanwhile, the masses of the people were not sufficiently spiritual to live up to a higher mode of

life. In Num. 10^{9}, and Josh. 11^{20}, e.g., war is clearly recognized, and even conscription (Num. 1^{2}) may be said to have been instituted. Prophets were consulted as to going to battle (I Kgs. 22), and the priests encouraged the men as they went forth (Deut. 20^{3}). Against a decadent people like the Canaanites, they acted as Agents of Destruction, even as they themselves were liable to punishment, when they rebelled, by Gentile Powers (Deut. 9^{5}). If the character attributed to God in the O.T. seem hard to reconcile with His revelation of Himself in Jesus, let us not forget that Jesus said things as stern as anything we find in the Old Testament :—in Mt. 22^{33}, and Lk. 19^{27}, e.g.—while to Yahweh was attributed the tenderness of a mother (Is. 49^{15}, 66^{13}).

It was through sin that the sword, and all that the sword stands for, had come into human life (Gen. 3^{24}). As a sword of retribution it was committed to the men of the Noachian Dispensation (Gen. 9^{6}), and so continued in the Israelitic. Force is the ultimate rule recognized by unregenerate man : hence the establishment of kings. Yet the truth that God was an all-sufficient Defence was always kept before the Chosen People, and though suffered, and even directed to go to war, history shows that they were liable to moral deterioration when they did so. Through war, polygamy and slavery were perpetuated. "Seraph serpents" plagued them after the fighting at Hormah (Num. 21^{4}). I Chron. 20^{3} shows how they could be as fiendish as any other nation when glutted with victory (see also II Ch. 26^{16}). And after wars, though said to be "of God" (I Ch. 5), they fell into idolatry. On the other hand, they passed through the Red Sea by the Hand of God, and many incidents such as the combing out of Gideon's army, victory by stratagem, etc., showed the people that they did not conquer in their own

strength. No iron was to be used in shaping stones for the altar (Ex. 20^{25}). The use of horses in battle was minimized (Deut. 17^{16}), and regulations were introduced to humanize conditions of enlistment and methods of warfare (Deut. 20^{5}). Not a fruit-tree might be destroyed even if it belonged to an enemy (Deut. 20^{19}). David, resting on the arm of flesh, was overtaken by judgment (I Ch. 21^{10}). Moreover, they were taught that Righteousness and Peace kissed each other: Peace and Iniquity never would. "Better is wisdom than weapons of war" (Ecc. 9^{18}). Judah was condemned for "multiplying fortified cities" (Hos. 8^{14}), and a restored Israel was not to conquer by means of force (Mic. 5^{10}).

Such facts and teachings were not without effect upon the national life, as is evidenced by what we know of the Essenes. Josephus goes so far as to say that "Arms were never given to our nation. We can produce no example wherein our fathers got any success by war,—or failed of success, when, without war, they committed themselves to God."

Under Christianity men were called to transfer their supreme allegiance from kingdoms of men to the Kingdom of God. This Kingdom was supernational, and its sons were clear of the world's quarrels. "Peace" was simply a part of the Gospel, and such it must ever remain, for all attempts to base it upon anything else will fail. The "sword" which Christ came to bring was not the sword of Retribution (Mt. 10^{34}), but of Separation from the world. That the early Christians took this Saying figuratively is shown by the substitution of "division" for "sword" in Lk. 12^{5}.

The cross of Christ (in its ultimate significance) ended all need for war on the part of man. Those who recognize that Cross are under its protection. Readers desiring to study the question of "The Early

Christian Attitude to War" more fully, are referred to the excellent work bearing that title by C. J. Cadoux, M.A., D.D.

P. 51, l. 22. Read "Using another word of similar meaning."

P. 52. There is an excellent example of the better way, in the treatment of offenders in "A Book of Quaker Saints," by L. V. Hodgkin. An American Friend, William Savery, a tanner by trade, from whose yard a sack of skins had been stolen, merely advertized in the local newspaper that "Whoever stole a lot of hides on the fifth day of the present month is hereby informed that their owner has a sincere wish to be his friend. If poverty tempted him to this false step the owner will gladly keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind." The thief brought the skins back late one night, and being kindly entertained to supper, broke down completely in tears and repentance. Employed in the tannery, he gave up his evil ways, and remained a faithful servant for many years to come.

P. 53. This missionary was G. Richardson, and the incident occurred at Banza-Mattika, Congo.

P. 55. The manna was memorialized by the pot of manna (Ex. 16^{33}).

P. 78. For Gen. 6^{3}, read Job 33^{4}. See also Job 26^{4}. "Whose *neshamah* came forth from thee?"

P. 81. *Isaggelos* occurs only in Lk. 20^{36}, but many Greek words are compounded with *isos*, implying similarity in nature. Jesus treats resurrection as a

cosmic process. He here adds that "they who have been accounted fully worthy [not "*shall be* accounted," as in the A.V.] to obtain that æon, and the resurrection out from the dead," are "sons of God" [an O.T. term for angels: Job 38^{7}], being "sons of the resurrection." It is thus implied that an angel becomes such by virtue of having passed through a resurrection process. The common idea that *all* "angels" are from a creation originally prior to, and totally distinct from, the human race is nowhere taught in the Bible. That this vast Universe may contain myriads of spiritual beings differing from man, as we know him in this world, may well be. Millions of planets may have passed through evolutionary processes before this sin-stricken earth came into being. But there are indications in the Bible besides the above, that angelhood is a prize open to mankind.

In Mal. 3^{1}, written early in the 4th cent. B.C., God promises that He will send an angel to prepare the way before the coming of "the Lord"; and in Mal. 4^{5}, this angel is shown to be Elijah, who had passed into the Heavens about 840 B.C. John the Immerser was *not* Elijah (Jn. 1^{21}), but apparently wrought under the guardianship of that mighty spirit. This Jesus endeavoured to intimate, saying, as he often did, when he had some secret teaching to impart, "He who has ears to hear, let him hear" (Mt. 11^{14}). Of John he said, "This is he *in relation to whom (peri)* it is written, 'Behold I send my angel before my face . . . . and if ye are willing to accept . . . . this is Elijah who was to come.'" Identification of a prophet with his Inspirer was common in Jewish thought. See note to P. 89.

The Book of Enoch teaches that men may become angels, and whether derived from the teaching of our Lord, or from pre-Christian sources, we find this view

of the case in "2 Baruch," a Jewish Apocalypse of about 50-90 A.D., where it is said of the righteous, "In the heights of that world shall they dwell, and they shall be made like unto the angels, and they shall be changed into every form they desire, from beauty into loveliness, and from light into the splendour of glory." Ch. 51, 10.

Finally we may notice how in Acts 12^{15}, a (presumably) psychic apparition of the Apostle Peter was called "his angel."

P. 82. For *aionion* read *aionios*. *Kolasis* implies *restraint*: as it is said in II Pet. 2^{9}, "The Lord knows how to rescue the pious out of testings, and to reserve the unjust, under restraint, to a day of judgment." That which is "*aionios*" may be age-enduring, but is not necessarily endless.

P. 88. Death is a "sleep" simply because the Christian expects to awaken from it into resurrection life.

P. 89. With regard to the way in which our common versions have rendered the Hebrew word *'ōb*,—plural, *'ōboth*,—in various O.T. passages: In its primary sense an *'ōb* is a skin-bag; as in Job 32^{19}, "Like skin-bags (*'ōboth*) . . . . ready to burst." In ancient times skins were associated with the practice of mediumship in various ways. Babylonian priests wore imitation fish skins, and Egyptian priests wore leopard skins, and skins of animals slain in sacrifice were used to sleep upon by those who desired propitious dreams. As employed in the O.T. "skin-bag" seems to have become a term of contempt for a certain class of entity associated with mediums in those days, just as in modern times the word "spook" is applied to séance-room visitants by those

who incline to give them but scant respect. In most places where this word is used, it is coupled with another,—*yidde 'ōni,* commonly rendered "wizard," though more probably a "knowing-one," and as, in such passages as I Sam. 28^3, where it is said that Saul had "put away the *'ōboth* and the *yidde 'ōnim* out of the land," they felt a difficulty in representing these terms to mean communicating spirits, they identified them with the medium, and translated *'ōboth* sometimes by "familiar spirits," and sometimes by "*them that have* familiar spirits," while the *yidde 'ōnim* were taken as "wizards."

That mediums and prophets were often regarded as one with their Inspirers is evident from Ex. 21^6, Is. 41^{23}, Mal. 2^7, Gal. 4^{14}, II Cor. 13^3, Jn. 10^{34}, and other places, yet, properly speaking, the *'ōboth* and *yidde 'ōnim* were beings in the Unseen. This is clear from Lev. 20^{27} (incorrectly rendered both in the A.V. and in the R.V.); "And a man or a woman, if there should be in them an *'ōb,* or a *yidde 'ōni,* they shall surely be put to death, with stones shall they be stoned, their blood shall be upon themselves." In the Peshitto Syriac *ōb* is rendered by *zakkura* meaning a "ghost," and *yidde 'ōni* by *yadō 'a,*—"one who knows."

The Medium of Endor is described (I Sam. 28^7) as a woman who "has intercourse with" an *'ōb.* What an *'ōb* really is we may infer from Deut. 18^{11}, where we have three cases of reduplication: "passing through fire" or "occult arts,"—"incantations" or "spells,"—questioning an *'ōb,* or "enquiring of the dead." I take it to mean the psychic nature in the region known as *sheōl,* and perhaps, more specifically, the envelope, such as it is, of souls which on account of sin remain in the earth-sphere and are commonly known as the "earth-bound." In II Kgs. 23^{24} the *teraphim* which were images of ancestors are

enumerated together with the *'ōbōth* and *yidde 'ōnim*. The *'ōb* is not an object of psychometry such as a skull, as was supposed by some even in Talmudic times (see Tract Sanhedrin,—which elsewhere states that "*'ōb* is Python"), and still less does it imply self-produced ventriloquism, as various modern critics fancy, misunderstanding the Greek *eggastrimuthos*, employed very loosely in the Septuagint for *'ōb*, for *yidde 'ōni*, and for one possessed by these entities. As to *yidde 'ōni*, it is like the Greek *daimōn* (which Plato derived from *daēmōn*, knowing), and means a clever spirit, if in a different state to the *'ōb*; but an unclean spirit, an Adversary;—not a messenger of God.

Dr. Margoliouth, whose intimate knowledge of Arabic renders his opinion most valuable, tells me that *'ōb* may be "a form of *ihab*, the Arabic word for skin. Neither the etymology of *'ōb* nor of *yidde 'ōni* can be stated with certainty, but the latter may possibly be a relic of the Arabic *wa'da*, a tomb or cemetery, and mean a ghost that haunts that place."

To this may be added that the word *'ōb* can be traced in various forms, which have evidently a kindred meaning. *Ubi* is Akkadian for "spell" and *abutu* Assyrian for "charms." *Ob* in Africa is a common term for a spell-compeller and for the snake used by wizards and conjurers. The West Indian *obeah*-man mutters spells, and *obo* in Mongolia signifies a cairn.

"Enquiring of the dead" would not be prohibited if the thing were impossible, and the prohibition was, no doubt, against asking for the presence, and enquiring of, known individuals who had recently departed this life, as Saul did of Samuel. More specifically it was aimed against any attempts to get into touch with those who may be described as "the dead" in a spiritual sense. A soul may be "dead"

in trespasses and sins without ceasing, in some sense, to exist. In Ps. 119[83], a spiritually famished soul is compared to a dried wine-skin (*nōd*) in the smoke. The *'ōb* is not the resurrected spirit, but a mere "skin." Its state is described by the prophet Isaiah when he says, "And thou shalt be brought low . . . . as an *'ōb* out of the earth shall come thy voice, and out of the dust thy speech shall squeak" (Is. 29[4]). Note here, that the prophet is depicting the fate of the Jerusalemites who had once been a "hearth of God" (*ariel*).

To translate then such a passage as Is. 8[19] exactly as it stands in the Hebrew, it should read, "But when they say to you: enquire of the skin-bags, and of the knowing-ones who squeak and mutter;—should not a people seek after their gods (*elohim*)? In behalf of the living should they seek to the dead! To the Law and to the Testimony! If they speak not according to this word, surely there is no morning for them!" For such *'ōboth* as these, there is no "morning." Morning, or Dawn, in the Bible, signifies resurrection, out from among the dead, into the realms of Light and Life. As it is said in Ps. 49, "The righteous shall have dominion over them in the morning."

A word as to the rendering "peep and mutter," given in the A.V. by King James's translators. "Peep" is Old English, meaning to cheep like a bird, or make a faint squeak. It does not mean a furtive glance, as modern readers often suppose; still less does it refer to crystal gazing! The Heb. is *tsāphaph*: we have it again in Is. 10[14], "there was none that moved the wing. . . . or chirped" (R.V.); and the Revisers have used "chirp" in Is. 8[19]. Some mediums speak in a thin squeaky voice when under control, and certain guttural sounds, and a kind of infantine prattle spoken under

influence in meetings which specialize for "speaking in tongues," might be likened to chirping or twittering. Homer, Od. 24^{6-9}, makes the shades of the suitors shriek like bats. Nevius (Demon Possession), gives cases of Chinese mediums singing birdlike notes. As to "mutter" (*hāgah*), mediums often experience difficulty in transmitting and pronouncing some word or name, or the word may refer to the rhythmic crooning sound which travellers have described as characteristic of the wizards of Arabia.

What the prophet means is this: But when they say to you, why don't you enquire of the souls that have passed over, and the wise spirits who speak through mediums,—for should not a people take advice from its spirit-guides? What! Are you going to the spiritually dead in behalf of the living? Consider the laws and the Divine Declarations given to Israel. If these "spirits" do not teach according to *that* Word, it is because they have never risen into the Light!

Evidently then, the prophet aims his diatribe at such as those who "sit among graves, and lodge in the vaults" (Is. 65^{3}),—as the Sept. adds,—"for the sake of dreams." In concluding this note it may be as well to remark, in view of many modern developments both within and without the fold of orthodox Christianity, that all communicating personalities, even to-day, are not necessarily from the same plane of existence. It is needful to distinguish between angels and *'ōboth!*

* * * * * *

As to the *rephaim*: this is a plural word from *rāphah* (Bab. *rabū* or *rapū*) meaning *to sink down,* as in Jud. 19^{9}, "The day has sunk down so as to set." It means those who have sunk down into *sheōl,* or the Underworld. Hence the earthbound

souls still in the entanglements of self and Satan. See uses in Prov. 2^{18}, 9^{18}, 21^{16}; Isa. 14^{9}, 26^{14-19}. These passages indicate the human character of the "*rephaim*," and the reference in Job 26^{5} ("the *rephaim* are brought forth . . . from under the waters"), shows the word to describe the psychic nature.

The Valley of the *Rephaim* lay to the S.W. of Jerusalem,—the region of those "going West."

P. 93. Since the second edition of this book, the Great War has come and passed away, contributing, as an after-effect, no small impetus to the movement known as "Spiritualism," and I desire here to endorse what was said in Chapter 11 as to methods of psychic investigation.

To begin one's search for Truth with excursions into the psychic realm is to seriously side-track oneself, even should it save a man from the negations of materialism. The common methods of Spiritism (as more properly termed): table tipping and rapping, planchette or "automatic" writing, materialisation, psychometry, so-called trance-control, and even clairaudience and clairvoyance on the merely psychic plane, should all be avoided by the Christian who seeks true spiritual progress. The conditions of ordinary "mediumship" are hopelessly adverse to communication from heavenly spirits, and a great deal of what is regarded as medial "development," is rather a process of disruption than of spiritual growth and integration. Our first need is to cultivate the essentially spiritual life, leaving the psychic to "go to the cross" as God sees best for the individual. Nothing out of the Divine order can bring true blessing.

There is nothing new in modern Spiritism. More or less it has been practiced all down the ages. Just

now it comes to a decadent and sceptical world as the Nemesis of a merely doctrinal Christianity, lacking in love, life, joy, power and fruitfulness, and in deeper teaching, needed in these days for the satisfaction of mind and heart. Until the Churches "live the life" once again, and attain to a more spiritual understanding of the Bible, of human life, and of God's dealings with men, they will have Spiritism and Theosophy knocking at their doors, and remain unable to give them their quietus!

At present, controversialists lack grasp of the situation. The Spiritist throws off all authority, rejects the Cross, and takes his chance, and perhaps his damnation, in the Dead Sea of the Psychic Plane. The orthodox "believer," eager to save the Spiritist's soul, hurls "texts" at him, but has no consistent psychology or eschatology wherewith to satisfy his mind, and as a rule understands little of what he quotes or criticises.

No attempt is here made to discuss the subject in detail, but one or two remarks may be useful to beginners in the study of psychic and spiritual truth.

It is important to realise that mere belief in soul-survival does not necessarily produce a change of heart, or millions of the human race would be in a very different state, spiritually. If a man is brought to the point of believing in survival and a "spirit-world" of some sort, *and that is all,* he is in a very dangerous position, for he can be easily misled by the craft of the Adversaries. It is good to know that there is a future life, but we need "Jesus," as well as "the Resurrection."

In the Bible all "messengers,"—"angels" as we call them,—are *sent* by God: they are not souls attracted through some psychic affinity, nor do we find any "prophet of Yahweh" asking that this or that angel should be sent to him. Efforts on *our*

part to get into touch with the departed are absolutely forbidden (Lev. 20^{6}), though here it is only right to point out that "the dead" probably implied are souls detained in *sheōl*. It was, however, designed, no doubt, as a general prohibition against attempts to recall those who had recently passed over. Jesus does not regard souls in *sheōl* as resurrected spirits (Jn. 5^{28}). He refers to resurrected spirits as "the living," and that it is allowable for such to be sent as messengers to those yet in the flesh is shown by the appearances of Moses, Elijah, and of the Lord Jesus himself, who, if in hypostatic unity with the Father, was perfect man, and therefore could only do what is right for perfect man to do, here or hereafter. In the Bible we have examples of the legitimate way, in these instances, and also of the illegitimate way (I Sam. 28^{7}).

For there is a mediumship that is of God as well as a mediumship that is out of the Divine order. The whole question as to impressions, visions, and the entire range of supernatural experiences, must be referred to this decisive principle: is, whatever be experienced, in the will of God? To ignore and condemn all such experiences would be to cut out the very pith and marrow in the lives of the saints. But fools rush in where angels fear to tread, and still is the word of God, by the prophet Isaiah, often verified,—"I Yahweh . . . . the Maker of all things . . . . frustrating the signs of the liars, and making diviners mad . . . who establishes the word of His servant, and the counsel of His messengers He makes good" (Is. 44^{24}).

P. 97. For *eloha* read *eloah*.

P. 102. Mountains, in the Bible, have the general signification of kingdoms or governments (Dan. 2^{35}); and in Mk. 9^{1}, the Kingdom of God is identified with the coming of the Son of Man in the Radiance of his Father, with the holy angels, as in the previous verse. The particular truths by which we reach the mountain heights are the Pathways (Jer. 6^{16}). As it is said in Ps. 84^{5}, "Blessed is the man whose strength is in thee: in whose heart are the Highways to Zion."

P. 102. Note d. New Testament Greek was the language of the common people, and we need not doubt that the Evangelists knew what meaning would be attached to the word *daimōn*, and its derivatives, which they so often used. Yet few of our N.T. lexicons make it clear that, as employed by the Greek poets and philosophers, and as popularly understood, it meant the soul of a human being in the invisible world. Josephus says (Ant. Bk. 7, 6, 3), "For those called *daimōnia* (and these are the spirits of evil men) enter into those who are alive, and kill them, unless they can obtain succour." He also represents Titus addressing the Roman soldiers at the siege of Jerusalem, and encouraging them with the thought that even if they fell in battle they would become "good demons" in the elemental ether, and "be joined to that company which are placed among the stars." At the accession of Nero, that emperor was called "the good *daimōn* of the civilised world." In the Septuagint, *daimōnia* translates *shedim* (Ps. 106^{37}), an Assyrian word for spirits, good or bad, and these local spirits or baals, as they were called, were the spirits of the dead (v. 28). Philo, who wrote about 20—50 A.D., believed "heroes and demons to have been those whom Moses called angels." The Apocryphal

literature used the term in an evil sense, based, mainly, upon the Enoch tradition. The common meaning of the word, as used at the time of Christ, is shown in Acts 17[18], where the Greeks criticise Paul as being "a proclaimer of foreign demons, *because he was announcing the heavenly-message of Jesus and the resurrection.*" So also in Acts 25[19], where Festus explains to Agrippa the accusation against Paul concerning "strifes about certain things of their own demon-worship, and of a certain Jesus who had died, whom Paul affirmed to be alive."

New Testament writers regarded the Pagan religions as under the power of evil spirits, and all their "demons" as therefore evil. Thus Paul explains that Gentile sacrifices were offered to demons,—"not to God" (I Cor. 10[20]): but Jesus was "the Lord." Demons, in the Gospels, are more or less identified with "unclean spirits,"—see Mt. 8[16], or compare Mk. 5[2] with Lk. 8[33]. Yet strictly speaking the word "demon" probably described the psychic personality, and the "spirit" the intelligence using it. Thus in Lk. 4[33] we read of "a spirit of an unclean demon"; John of the Apocalypse also, who was himself a prophet, speaks, in Rev. 16[14], of the "spirits of demons," and in 18[2], of Babylon (i.e., corrupt religion) as having become the "habitation of demons and the prison of every unclean spirit." Such personalities, evil in their own spirits, are, moreover, under the power of Satan.

Whatever the Evangelists believed them to be, their characteristics are very human. In Mk. 5[10] they seem to prefer localities with which they are acquainted; in Mk. 9[25], we find Jesus attributing certain conditions of disease or congenital defect to which the organs of speech and hearing are liable, to an obsessing spirit; and in Acts 19[15], we are told of

an evil spirit who evidently studied people in the flesh under the limitations of its earth-bound condition, and quoted as saying, "Jesus I know about, and Paul I know well."

The theory much in vogue with the Christian Fathers, that *all* the "demons" were fallen antediluvian angels, of non-human origin, is not a necessary deduction from anything stated in the Bible. James (3^{15}), speaks of a "wisdom" which is "earthly, psychical, demoniacal," and he is referring to human beings. In the Syriac of Mt. 14^{26}, the disciples were troubled when they saw Jesus walking upon the water, supposing that they had seen a "*shada,*"—the Syriac equivalent of the Greek *daimōn*. Ignatius (Ad. Smyrn. 3, 2), represents Jesus as having said, in a variant of Lk. 24^{39}, "Handle me and see that I am not a bodiless demon." Finally, Justin Martyr, in his Apology (2nd cent.), refers to the mediums of his time, remarking,—if their evidence be needed,—that "after death, souls are in a state of sensation . . . and those are seized and cast about by the spirits of the dead whom all call demoniacs," etc. "Such favour," says he, "as you grant to these [mediums] grant to us also!"

With views as to the nature of "demons" such as we find in theosophic writers like Iamblicus, Proclus and others, I am not here concerned, our present study centering upon the Bible, and the meaning of words found therein.

P. 103. *Makarios.* The Welsh rendering *gwyn ei byd,—white is their world*—is a noteworthy attempt to convey the deeper meaning of this epithet. "Happy" (A.S. *hap,* meaning chance), is not quite sufficient; even "blessed" is preferable, an inward state being denoted, not contingent upon outward circumstances. Hab. 3^{17}.

P. 105. The reference to "persecution" at once sets aside all doubt as to the present obligation of these laws of the Kingdom. The existence of an unregenerate world is recognized all along; a world in which there are hypocrites, selfish and violent men, thieves, "dogs," and false prophets. The only example in the N.T. of an "interim ethic" is in I Cor. 7, but there Paul expressly states that it is his own teaching and not from the Lord. Rom. 12, which may be called Paul's Sermon on the Mount, was clearly for immediate application, and not for some far distant millenium.

P. 109. *Eikē* has been regarded as representing a quotation from Ps. 35^{19}, "As for them that hate me without cause," but the Sept. there has *dōrean*. In Prov. 25^{28}, an angry man is compared to a city that is "broken down and without a wall," so that adversaries ride into it. See also Prov. 14^{17}, 19^{11-19}, 20^{3}. In Job 19^{29} we read, "Wrath [brings] the punishments of the sword." In Eph. 4^{26}, "Be ye angry and sin not" (A.V.) is a quotation from Ps. 4^{4} as it stands in the Sept., which translates the Heb. *regzū* by *orgizesthe*. *Regzū*, however, is not the word used for anger in such passages as Ecc. 7^{9} ("Anger rests in the bosom of fools"), and the passage is best rendered as in Rotherham's version, "Be deeply moved but do not sin." In Christians, carnal wrath is to be replaced by spiritual zeal.

P. 112. "Neither in the earth . . . nor into (*eis*) Jerusalem." He who takes an oath gives himself away, for he tacitly admits by so doing a disregard for exact truth upon other occasions. Another evil in it is that a man may thus bind himself to a course of action which he will see, later on, to be wrong. We have a conspicuous example in Mt. 14^{9}.

But oaths were sanctioned to the Israelites in the name of Yahweh because they formed a representative church. Lev. 19^{12}.

Note v. While the terms "evil one" and "accuser" are used in many places in the sense of any evil spirit, an Arch-enemy was recognized in popular Jewish belief.

P. 113, v. 39. "Let him give to him that smites him on his cheek," Lam. 3^{30}. Even for the present the Church remains a suffering church. But a day will come when she will reign.

Note w. The *Didachē*, quoting some unknown authority, says, "Let thine alms sweat in thy hands until thou knowest to whom thou givest."

Note x. Shammai had said, "Do not show kindness or pity to Gentiles," Teh. f. 26, 4. Old Testament prayers respecting enemies are mainly for vengeance, as in Ps. 79.

P. 114, v. 46. Lk. 6^{32} reads, "What *charis*"; the meaning is what *bonus* have you given.

Note y. For *agapein* read *agapan*. Divine and universal love radiates out upon all men like sunshine. But it can only exist in those who have been spiritually "born from above."

P. 117, v. 10. Cp. Deut. 11^{21}, "Like the days of the heavens upon the earth."

v. 11. *Opheilein*, to owe, is used here in a sense peculiar to the Aramaic. Lk. 11^{4}, reads, "our sins." In Syrian usage a sinner was termed a debtor. Ex. 32^{31}, "This people have sinned a sin," reads in the Targum, "has owed a debt." Mt. 6^{12} is thus a prayer for the forgiveness of sins.

v. 13. Mt. 6^{13}, Codex Bobiensis reads, "Suffer us not to be led," etc.

P. 119. In the papyri which have shed so much light upon the common meaning of Greek words at the time of Christ, *haplous* is used in the sense of pure or simple,—natural, unmixed with anything foreign, and the A.V. translation "single" thus obscures the meaning. A "good eye" in Jewish phrase simply meant a pure spirit in a man. Thus in the Testaments of the Twelve Patriarchs (Test. Benj.), a work of about 106-9 B.C., it is said, "The good man has not a dark eye . . . the Lord dwells in him and illumines his soul." Or in the Testament of Issachar, "I never slandered anyone . . . . walking as I did in simplicity of eyes." In the Talmud, "The master of the house breaks the bread that he may break it with a good eye," Ber. 46 a. The Jews said that N and the next two letters were connected: *nun*, a fish, *samma*, a remedy, and *ain*, an eye: thus a Fish was a remedy for the Eye, as in Tobit 11^4. In Mk. 9^{47}, our Lord uses the symbol again, saying, "It is advantageous for thee to enter into the Kingdom of God one-eyed, than having two eyes to be cast into the Ge'hinnom of fire." In Cant. 4^9, the "one" eye symbolizes a pure spirit. God was the great Eye watching ceaselessly over Israel, and the spirit of a man was the little eye: but in the regeneration and the coming of Messiah, then, "Eye to eye" would the Watchmen see (Is. 52^8). For the man himself then becomes radiant, and a Light to others: not merely "full of light," as our versions have it, but "luminous." Thus also Paul, after speaking of Moses, whose face when he came down from the Mount was "horned" (Ex. 34^{29}), i.e., gave out rays of Light, says, "And we all with unveiled face mirroring the radiance of the Lord, are transformed into the same image, from radiance into radiance,—just like the spirit of the Lord" (II Cor. 3^{18}).

P. 120. Verse 25 may very likely refer to effort to attain to psychic states by fasting, vegetarianism, etc. The Christian concentrates on spiritual progress, leaving the psychic life to be used as God sees best for him. *Hēlikia,* v. 27, is here best translated *age*.

P. 122. Note a. Mk. 4^{11-33}, Mt. 13^{11}. Jn. 18^{20}, as stated, refers to his public teaching.

P. 124. Note e. Read "give Holy Spirit." Throughout the N.T. there is a distinction ignored by our translators between "*The* Spirit *the* holy," and "Spirit holy" (without the article, repeated). The first refers to the Breath or Spirit (*pneuma*) of God, which to the Early Christians was a Divine Effluence "poured out" upon believers ("as Light from Fire,"—Athenagoras). *What a man could receive* of this Effluence was spoken of as "Holy Spirit." Thus "Well spoke The Breath The Holy" (Acts 28^{25}), but, "they were all filled with Holy Breath" (Acts 2^{4}). And so on consistently throughout the whole of the New Testament.

THE QUESTION OF DIVORCE:

Mt. 5^{32}, Page 19.

The text of this verse, following the Greek, should read, "But I say to you that whoever shall divorce [*apolusē*] his wife,—apart from the cause of unchastity [*porneias*],—makes her to be an adulteress, and whoever shall marry a divorced one, commits adultery."

First as to specific meanings. *Apoluō*, a common N.T. word for "send away," is applied in the Gospels (Mt. 19^{3}) to the Jewish Writ of Divorcement, —the "Get," which was absolute in character, leaving the divorced wife free to marry again (Deut. 24^{2}). Whatever Aramaic word Jesus used would carry that implication, for legal "separations" as we understand them, did not exist in Jewish law. *Porneia*, as used in the Greek Bible, was a general term for sexual impurity whether *pre* or *post*-nuptial.

Attempts have been made not only in modern times, but by theologians and jurists all down the Centuries, to interpret the exceptive clause so as to harmonize this Saying with Mk. 10^{11}, and Lk. 16^{18}, and thus to confirm the Church theory of absolute indissolubility in marriage, but the historical perspective of the case clears up the difficulty, and has been recently well stated by Dr. R. H. Charles in his "Teaching of the New Testament on Divorce."

Under the old law of Lev. 20^{10}, Deut. 22^{21}, adultery was at once punishable by stoning, and theoretically the power of life and death rested with the Sanhedrin until 30 A.D., although, practically, it lay with the Romans (Jn. 18^{31}), and even before the Roman occupation, Jewish law had generally inclined to mercy.

The precept of Deut. 24[1], merely concerned lesser causes, and though Shammai, according to a tradition (a "*Boraitha*"), insisted that a husband could only divorce his wife for infidelity,—that was merely bad interpretation. This passage reads:—

"When a man takes a woman and marries her, and it comes to pass,—if she find no favour in his eyes because he has found in her some matter of nakedness [*erwath dabhar*],—that he writes her a writ of divorcement . . . and sends her forth . . . then may she . . . become another man's."

This precept did not institute divorce. Moses found the custom and sought to regulate it. The common people could not write in those days, and if they came with their troubles to the Scribes, learned in the Law, they might receive wise counsel before proceeding to extremities.

Now the Hillel-Shammai controversy centred upon the question as to what kinds of *erwath* were sufficient reasons for divorce. Could the wife be got rid of for some trivial thing like burning her husband's food, as Hillel asserted, or only for infidelity as maintained by Shammai? This verse it was that formed the basis of the discussion in Mk. 10, in Mt. 19, and also of the comment in Mt. 5.

The Pharisees had come "testing him," and asking if a wife could be divorced "for every cause." Our Lord replies, as he always did, by going back to first principles. He regards the fact of sex as of Divine origin, whence he concludes, "What, therefore, God has joined together, let not man put asunder."

The Pharisees then ask in surprise: why then did Moses sanction the divorce-process? Jesus answers: "Because of your *sklērokardia*." This word, rendered "hardness of heart" in our common versions,

is the Septuagint translation of "uncircumcisedness of heart," a phrase we find in Deut. 10^{16}, Jer. 4^{4}, implying carnality of mind or lack of spirituality. Then our Lord adds, speaking with reference to Deut. 24^{1},—ignoring the strained exegesis of Shammai,—treating the verse for exactly what it stood for, and replying in substance as given in Mk. 10^{11}, or Lk. 16^{18}, that whoever should divorce his or her partner and marry another committed adultery, and whoever married one so divorced committed adultery. In so saying he made no reference to the question of divorce on account of adultery, and regarded merely the case of a man who divorced his wife for lesser causes, and in order that he might marry another woman.

The Gospels of Mark and Luke, written earlier than that of Matthew, quote words derived from a previous collection of "Sayings" from which all Gospel-compilers drew, and the original reply of Jesus was, no doubt, as given in Mk. 10^{11}, or Lk. 16^{18}, without any exceptive clause. But realising that Gentile readers would not understand the original circumstances of the discussion, the Matthaean Evangelist inserted the exceptive clauses in Mt. 5^{32} and 19^{9}. These clauses are an original part of the Gospel "according to Matthew," but are of the nature of interpolations,—though, it may be,—representing something that Jesus had said upon another occasion.

The Gospel "according to" Matthew is probably an expansion of an earlier Gospel, written in Aramaic, and the Evangelist who compiled it (about 70-75 A.D.), was not incapable of what we should term "bad form" in literary expression. Take, e.g., the curious statement in Mt. 21^{7}. Hence the difficulties attending the interpretation of Mt. 5^{32}, which have so long vexed the minds of commentators,

and from which, as the verse stands, we might conclude that our Lord suffered an unoffending husband to marry again while an innocent wife was prohibited from doing so, contrary to the principle of sex-equality recognized in Mk. 10^{12}. It is but another instance of the letter killing and the spirit giving life.

Jesus had spoken to Israel: for Paul there was a new problem; he had to deal with Christian converts drawn from various Pagan cults, as well as from Judaism, and the question needed some enlargement. In his Letter to the Corinthians of about 55 A.D., he is writing to Gentiles, but to Gentiles who by their own laws would have divorced their wives for adultery. Thus in Athens a citizen who failed to divorce a wife so taken was deprived of civil rights.

In Rom. 7^{1-3}, Paul merely draws an illustration from a general law: it does not concern adultery. In I Cor. 7^{11}. he is not discussing cases of unchastity, but of religious differences. From I Cor. 6^{15-17}, it is clear that he takes the Jewish view that the act of adultery breaks the marriage-bond. He is now considering other causes of separation. His teaching is that a man is not to divorce his wife, or a wife to desert her husband on these accounts. If either was "jointly well-pleased" (*suneudokei*, a word indicating that *both* should feel pleased with the arrangement), to live with the other; so should it be, in his opinion. But if not, they might separate: "a brother or a sister is not under slavery in such things." To Paul, Paganism was essentially Satanic (II Cor. 6^{15}), and if the partner refused to live peaceably with the "believing one," no attempt should be made to keep up a union which had become morally impossible and spiritually non-extant. The "believing one" could not be certain that his or her influence would be sufficient to bring about the conversion of the other, and might therefore take this

course. "For what knowest thou, O husband, whether thou canst save thy wife." But, he continues, "Except as the Lord has allotted to each,—as God has called each,—thus let him walk." If, he means, a man or woman has faith for the ultimate reclamation of the other, let them act accordingly in deciding as to separation.

Dr. Charles treats the first clause of I Cor. 7^{11} as another "interpolation"; but this is not certain. Paul may have believed it was the Lord's will that those who separated for lesser causes than adultery should remain unmarried. The larger question of the possible expansion of meaning of the word "adultery" is not discussed in the present note.

The basic principle underlying the whole question is best stated by Swedenborg, who shows that adulterous love is the direct opposite of married love, and that the one ultimately destroys the other. Judaism was representative, and death for adultery was but a type of the spiritual death which overtakes a Church which departs from the Living God. Dr. Charles also insists that in the case of the woman taken in adultery (Jn. 8^{3}), our Lord "implicitly recognized" the validity of the ancient law of death by stoning for that crime. But if so, why did He authorize divorce? Moreover, He did not "cast the first stone" though without sin Himself, and the Old Dispensation was not yet at an end. If he recognized that law,—it was to be carried out on his own terms! What he recognized was the spiritual principle involved in the law, not necessarily its mode of execution. "Not one yod nor one horn" meant that all that was of Divine Truth and of Divine Power in the old law must be perfectly carried out. In saying "neither do I condemn thee," Jesus merely declined to pronounce any judicial sentence. The woman was told to "sin no more." He did not say

to this one "go in peace," and of her moral state nothing is said.

The Christian Church tradition that marriage is indissoluble, and that any new contract within the lifetime of the first partner is adultery, arose probably, in part, from the conception of life as being under Divine Grace in the New Dispensation. Thus in the "Shepherd" of Hermas (about 100 A.D.): this writer of the sub-apostolic period teaches that it is the duty of the husband to put away an unfaithful wife, yet, "on account of her possible repentance" he is not to marry again. But he is not required to receive her back more than once.

It is obvious from Mt. 5^{28}, that our Lord took a spiritual view of marriage, and that therefore, when speaking of it as it was "in the beginning," he implied true marriage, as God meant it to be, founded upon spiritual love, without a shadow of deception or reservation, and devoid of any considerations incident to this present sin-saturated world, or to depraved human nature. The two wills, if the union be of God, must be centred in Him. If they regard anything out of the Divine order, it is not God who joins, in such particulars. In the true marriage, no divorce is contemplated, and the words "What God has joined together let not man put asunder," are a condemnation of all that human beings, including the parties immediately concerned, may or can do to break up the union. But as Dr. Charles justly observes, "God does not join together all that are joined by the marriage service." And here is manifest the failure of a decadent Church which has lost the faculty of spiritual oversight, and leaves the State to undo a rite it should never have performed.

All marriages are not "made in Heaven." Some are made in Hades, and many upon the Earth. A vow may be life-long, but it is still contingent upon

the *fact* of marriage. If a ring is broken it is no longer a *ring*, but only a piece of bent wire. Marriages are only indissoluble in so far as God has made them so, and His will is to be done upon the Earth, even as it is done in the Heavens. True marriage is of the spirit; therefore all beneath is subject to imperfection, and is contingent, and can be judged only with respect to the spirit.

In the Gospel of John, which was avowedly designed to be a "spiritual" Gospel, our Lord deals with the problem at the very outset of his ministry. The feast at which he was present (Jn. 2), celebrated a marriage, arranged very likely by parental contract, and, anyhow, involving much that fell short of the ideal. The wine had "failed," and Mary, who was sympathetic to the proceedings, remarked upon the circumstance to Jesus, who replied, "Woman, what have I to do with thee: my hour is not yet come,"—as if to say, What have I to do with this!

Six, in the ancient symbolism, is a number of sex. Filling the six waterpots, used for purposes of purification, with water, wine was given to the assembled company. Water is a general symbol of influx, whether good or evil. Wine represented Divine love. Christ alone could give the wine that was lacking. What had been done, the master of the feast did not know, but the servants, who obeyed the Lord, knew!

The Jewish Church had always been representative, and the same thing, that true marriage could only exist within the Kingdom of God, had been testified to in the casting off of foreign wives taken during the Captivity (Ezra 10). All must come under the law of Yahweh. So too, later on, we find Paul speaking of true marriage as "a great mystery," and as involved in the union of Christ and the Church (Eph. 5^{32}). We are therefore led to the conclusion

that the only radical cure for the world's difficulties in relation to the problem of marriage lies in godly upbringing, in spiritual education, in personal purity, and in the good Providence of God.

HECTOR WAYLEN.

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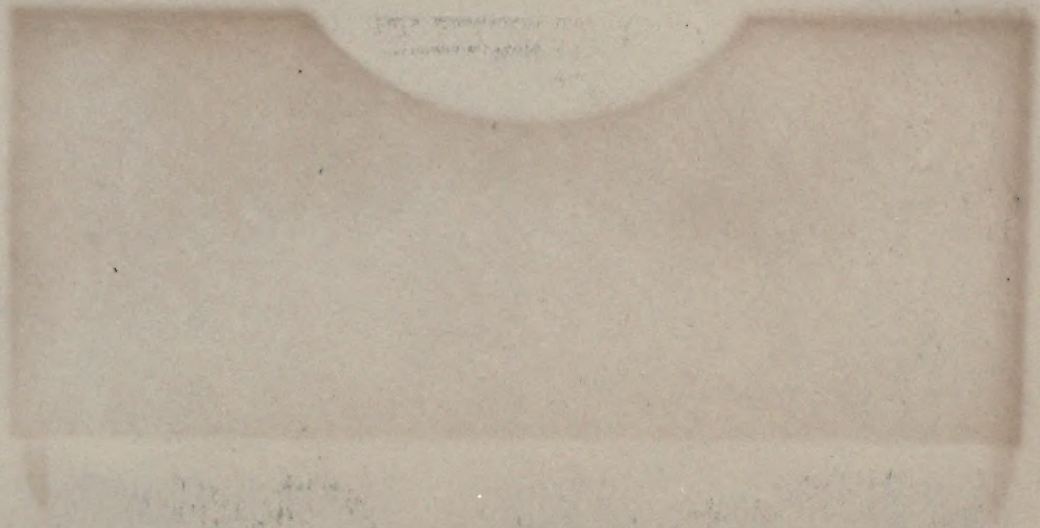

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